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For the Churchman.

FAITH AND SENSE.

πίστις ἔλεγχος ὀυ βλεπομένων.

'Tis but a gorgeous dream this visible world,
Peopled with shadows of Reality;—
A curtain traced with hieroglyphic forms
Hard to decipher!—
O'er the face of Truth,
Far hid from human ken in holiest haunt
Of the unseen Divinity—there hangs
A veil—bright—but immoveable by hand
Of best instructed mortal! Wisdom's eye,
Keen with the gaze of centuries, can ne'er
Pierce through those seemingly transparent folds
But leaves them in their mystery.—E'en He,
Sagest and noblest o' the eloquent throng
Who trod Athenian portals seeking Truth,
Prophetic Plato, Nature's great High Priest,
Saw but a shad'wy image gliding dim
Behind that pictured veil! The high Idea,
The One, the Good, the Beautiful, the True,
The Way, the Life, the Infinite, I am,
By its own glory shadowed, moved afar
Formless and undiscerned; yet in the Soul
Of the wrapt dreamer dwelt a Light intense,
Revealing the Unveiled—that Light was Faith!

It is a common thing—this Outward World
Earthy and dull and charmless. Since the hour
When first upon this dim confused scene
The conscious intellect, enamor'd, gazed,
It was not what I saw that pleased me, but
A something still beyond all reach of sight,
That hallowed and pervaded every form,
Itself unknown—a present mystery
Felt like a substance in the Spirit's depth—
And yet eluding touch, and wakening hope
And stirring a quick pulse of inward joy.

There is a flower before me, a bright flower
All glorious with many mingled hues;
But not on these, nor on the curved lines
Gracefully bounding them, the Spirit rests.
They symbolize—a Principle of might,
Near me, around me, over me, within,
And yet so distant, so unknown, so lost
To speculation's wildest flight—that thought
Bows down in silence, trembles and believes!
Oh Life, what art Thou! wonderful alike
In flower, in angel, insect or in man;
Embodied and yet bodiless; unknown
Though well known; we can only say of Thee,
Thou art! and in that Faith thy substance grasp.

And wherefore tread we lighter 'mid the aisles
Of Old Cathedrals—where the banners hang
Above us, faded, motionless and torn;
While Saint and armed warrior repose
Each on his storied tomb? Why does the stone,
The small white stone, where Becket fell, arrest
The traveller's footsteps? Why on the green sod
Once stained with blood of martyr's gaze we, sad?
Is it the Outward scene, the Soul o'erpowers,—
Or Sacramental Presence of the Past
That awe's us and enthralls?—By Faith, th' unseen,
We see—deeds, words and men of days long past
Are known to be Realities, though we
Heard not, nor saw them—for the Past, we feel,
Is indestructible—the Future sure;
That is, which *shall be*; that which *has been*, is!
And feeling this instinctively, the Soul
Binds Present, Past, and Future into one,
And through the Veil of Sense—beholds the True.
A high philosophy—heed it who will!

Thus Christ is ever hanging on the Cross!
Forever pouring forth His Blood for us!
Slain ere the world's foundation!—That dread hour
Wherein He died on Calvary shall ne'er
Though past, depart; "finished" yet acting still,
It is Faith's home, her fortress and her hope!

Thus by the Sepulchre, the pilgrim kneels
And Christ is there, pale, motionless and dead,
With weeping Angels, bending over him—
Dead and yet rising—mounting to the sky—
In glory throned—coming in clouds—great God!

There is a City, with foundations Twelve,
Great walls and high, built upon Christ, the Rock;
Its palaces, transparent gold; its gates,
Twelve gates of pearl, each several gate one pearl;
Open they stand through day that knows no night,
And nations without pause flow in and crowd
With glory and with honor the pure streets.
Christ is that City's light—its temple, God;
And Angel, Saint, and Seraphim are there
With suffering mortals blended, numberless;
Incense for ever rises from its courts,
The prayers of Saints. 'Tis Earth's Reality!
Mountains shall crumble down and seas depart;
Nature grows old, sun, moon, and stars wax dim,
And skies be rolled together as a scroll;
But Thou shalt live—Church of the Living God.
Yet Sense beholds Thee not, exalted thus,
Thus structured high, above all reach of change;
But ever sinking, ever girt around
With armed foes watching to see Thee fall,
And shouting "down with it,"—while tim'rous hearts
Think that thy deeply rooted ramparts reel!
But to the eye of Faith, thy walls are firm,
Angels stand sentinel, Cherubim guard;
For there are times when some pure hand unveils
The mystic scen'ry of the Inner World
And forms to Sense impalpable, appear
To Faith's prophetic vision—like that host
Which erst on Tabor's holy summit stood
Ranged, to defend Elisha, armed in proof—
With cars of adamant, and steeds of light,
And lances tempered with celestial fire.

Bristol, Conn. J. H. H.

From the Christian Remembrancer.

The Objective System of the Church.

No. II.

But, again, take Shame. No moral system professing to lead men to God can leave out objects for this feeling. It is evidently strongly in us for something, it has evidently a strong moral tendency—other systems pass it by—the Church lays hold of it, and uses it for God. She has her Confessional: she bids the sinner open his heart and humble himself by confession,—she bids him, or rather lets him, be ashamed. She finds a vent, a proper use for Shame; other systems, many of them, find no acknowledged place for it, and the consequence is, that it dwindles away in the moral constitution of their children; and the character, it being one of its essential parts, becomes imperfect; other parts assume an undue importance, and the whole is deformed. So we see so many who are formed by such systems especially wanting in humility. Shame has not been developed. It is lost to the character for want of an object. The loss of one principle is directly succeeded by the too great predominance of another,—one keeps the other in its place. So of Reverence. If we lose and repress the feeling of Reverence, the whole character has lost an essential part of itself, and the effect is seen and felt in the most palpable manner.

But to return to the feeling of Shame. Systems which offer no objects for it, form in their children a character of presumption, and want of humility, which is manifest to all. But, more than this, they do, against their will, find objects for feelings which will have their way—will find their vent. And "the experience meeting" of many systems of dissent seems a substitute, however imperfect, for the confessional of the Church;—imperfect to the very highest degree; for presumption is rather excited, than Shame promoted. Nor do we mean that such is a device at all intended by them, as an object for Shame; it is rather the forced substitute for an object which no system, which pretends to work upon our moral nature, can do without.

The Church, in her system, is co-extensive with our moral nature. That which the "experience meeting" of the schismatic is instituted to gratify, is the feeling of Shame (and one other added to it) for which the confessional of the Church is alone a fit object. It is because she has hushed the voice of her confessional, that substitutes have sprung up, to remedy—how imperfectly!—her neglect.

Every distinctive mark of schism is a substitute for parts of the Church's objective system, which are not worked out and presented to men. They are in her theory, but not worked out. Each sect, in their day, has been formed on some want created by the silence and seclusion of the Church. Our moral nature must have some objective system: it yearns after it; and the more real any system of schism seems, the more it will be found to be a substitute for some part of the system of the Church. Their copy of her is their life. We do not say their copy is good—it is often most defective; often leading to results directly contrary to what she would have done. But they are copies. They exist, because, in some point of her practical working, she does not appear to do so. Let her again come forward in all the majesty and vastness of her objective system and deep working, and they will shrink into all the feebleness and poverty of copies by the side of a perfect original. She will arrest our soul with all the power of God; and schismatics will be compelled to feel that in her they will much more abundantly find the object they valued in their own imperfect systems.

No one system of schism embodies more than one part, perhaps, of her objects. But we must return.

We said "the Confessional" led another feeling, together with Shame, in the road to God: the natural desire for sympathy implanted in our nature—a feeling which is irresistible.

Under the head of the desire for sympathy, we include all that longing, after the knowledge of the fact that other men go through the same that we do, the support we derive in the advice of others, and the satisfaction derived from the mere fact of being felt for. This is a natural feeling: we all have it: the Church gives it an object in her Confessional. Here men learn the truth, that "no temptation has taken them but such as is common to man;" here they find support in authoritative counsel; and here they find one who stands, as the Church, lending her ear of compassion, so she receives and engrosses the feelings of desire for sympathy. But more: she not only gives due objects to natural feelings, but also keeps them within bounds, restraining them from excess and extravagance. The yearning after sympathy would lead men sometimes to make their feelings too public,—to infringe the delicacy of the inmost thoughts, and thereby to injure the whole character. The secrecy of the Confessional obviates this, disciplines and checks, while it keeps within due bounds, the feeling of desire for sympathy. Other systems have substituted many modes to fill the place of the lack of the Church's working in this particular. It seems the most real of the distinctive marks of sects of schism, and of Low schools within the Church. It is that which men have most felt the want of, and which systems of dissent have especially been formed upon. Perhaps the kind of meeting referred to above was struck out more as an object to this feeling than to that of shame. But contrast the system of the Church in this respect with theirs.

The Church calls her children, with the voice of authority, to open their hearts to her appointed Priest, who has power to pronounce Absolution, to admit to or exclude from the Holy Sacrament of grace. This power invests her office of confessor with all the influence of power and authority. It is no longer left entirely a matter of choice to the penitent; and he is more than recommended to open his soul as to a faithful and loving parent. He is boldly, strongly, decidedly rebuked for sin. He is made ashamed of the very sins he longs to reveal and fears to conceal. He receives all the indescribable support, which an all but compulsory-system places on him. The schismatic among us tells his virtues rather than his sins. His confessor fears to rebuke, lest he deter and offend the penitent. He is supported by no power to exclude or admit; and the sinner who has longed for the support of confession of some kind—of laying open his heart—begins the work, but at once, falling under the influence of annoyance, rubuke, or a shame which deters him from being open, loses the whole effect of the system, because it has not been compulsory on him.

The Church system enables a man to throw himself, by choice, under control which shall be compulsory; and he, having once chosen, may not draw back. He has chosen not to choose for himself in some things any more. Its strength is self-compulsion. The two systems spring from the same origin, are ends of the same tendencies; viz., the longing for sympathy and guidance, and the true effect of shame. But how differently! Men yearn after sympathy and guidance: they long to be taken out of their own hands. The Church does this. Existing systems of dissent, the contrary. Of course, acts of penitence, well worked, would also become an end, in the moral system of the Church, to Shame.

But again, take Ambition. The feeling which this word expresses exactly, is the excess of a feeling; the direction of it towards false objects, or towards true objects, unduly. But it is a feeling which has its own proper end, which end is one short of the final one. It is the province of the Church to find this, and she does so. It is the work of any system which professes to be a moral one, under which man is to be guided and disciplined, to find an end for the feeling, the excess of which is called Ambition, and to direct it towards God. Men yearn after superiority; after strong manifestations to the world of their devotion towards some favorite object. There is a satisfaction in manifesting devotion to the world: it convinces ourselves that we have it. It is natural to long to burst from the unreality of the views and course of action of the many, to long to break from the cold and formal manner in which multitudes assent to principles they do not practise, or practise them as if they were utterly indifferent and unreal: while we watch this we love to burst the shackle. To be real, earnest, true, devoted, we convince ourselves that we are so by showing ourselves so to the world.

Again, we love to make sacrifices for what we love; we yearn after it. The multitude do not make sacrifices for the principles they hold. We feel, while we only act like them, that we are untrue as they. It is a right feeling: it is in us by nature. It must have its end somewhere: its Final end is God. Yearning after a fuller devotion to Him than the mass show. The feeling has been placed in us to guide us to God; to exhaust itself on Him. It is generally perverted, and then it is called Ambition. The Church supplies the true end in her system. Schismatics have imitated her; in some cases, have invented substitutes for her.

It is the history, the true cause, of many very strong movements in religion; the desire to burst from the multitude and to be singly real. It is one of those feelings which is the truest, surest enemy to systematic tyranny and continued oppression. The Church (we speak of the Church developed in her system, independently of any particular existing development) provides in her system monastic establishments, where strong, earnest, devoted spirits may go and find the end they yearn after in vain in the cold routine of daily life. It is the home provided for those spirits among us which are solitary, earnest, stern, desirous of severity. They find all that: in the cell, the discipline, and the brotherhood, each desire after severity is satisfied. They feel they are devoting themselves more to others. They feel they are real. It need arise from no wrong desire, we conceive, of superiority. It is a spirit which yearns after reality: one to which common things are more unsatisfactory than they are to most. They were made so, and the Church finds them a rest, a home: erects a tent in the wilderness for their repose, provides for them suitably on their journey homewards. They do their work for her: she employs them well. They are themselves brought nearer God by working out their end thus. They lift up their hands in the silence and solitude of their lonely resting-place, and intercede for the Church which struggles in the world around them. They are her secret, unseen strength: her friends raising prayers during the time in which she is held and imprisoned by the kings of the earth. Who shall tell the work they do for her? Who shall say the power she would act with, did she provide objects for such spirits more than she does, did they teach her children and aid her Priests? What must be, what is, the consequence of such objects not being provided? such spirits will find their line,—they will not, cannot, should not, go on in the cold formality of the world around them, or in the same degree of devotedness with which less ardent spirits are satisfied. They leave her bosom; they find reality and devotion in a new sphere. They follow some sort of leader. They empty their zeal in attacking the mother they have deserted. She cast them out, and their efforts are against herself. They find no food for their energies within her; they find no reality of system; so they declare her unreal, formal, and false.

So, in late ages, have sects been multiplied, according to the different objects which are, from time to time, held up for the devoted search of aspiring and severe spirits. They take the line which St. Ignatius Loyola and St. Francis would have taken, had not the Church in their day found them a home; a sphere of labor, a compulsory rule within her own limits. She showed them she had exactly the ground to occupy which they were suited to fill, and they filled it. How well, how devotedly, how usefully to her, the age of the Reformation may best tell. In every age there are the same men ready waiting, and solitary devotees, yearning to be thrown under compulsory rule, fearing, not trusting themselves; waiting to hear and obey the voice of one that they own as their mother. If the Church had thus called forth the devoted of her children, the strength of Wesleyanism would not have been arrayed against her, and she would not have suffered or needed the existence of associations of individuals to carry on by solicited trifles the work of evangelizing the heathen. The same spirit which strengthened Methodism in its hostility to the Church, would have swelled in the bosoms of her devoted and obedient sons, and sent them forth to distant lands, her zealous Apostles, her devoted Martyrs. Give fit objects to ardent spirits, or they will break away and find them for themselves. They are to be kept, not thrown away. No other system supplies the same objects which the Church can, in her legitimately-developed system, for these feelings.

Other systems supply opportunities for working and calling them forth; but they are unsystematic, changeable, do not assert authority. Such spirits need compulsory control. Schismatics have none. They need a voice to obey which they feel has a right to demand obedience from them. Schismatics do not even pretend to assert it. It is a permanent, continuous authority they need, more than frequent and sudden impulses. The Church gives one, existing systems of schism the other. Such spirits need an authority, which takes for granted it is right, and does not admit of dispute as to the direction it shall order. Schism reasons with the spirit it should control, and wavers where it should be firm; leaves it to individual judgment just at the very point where the individual requires the judgment of another. The greatest of all blessings which such spirits have, is their being taken out of their own control, and told where to go. Of course, it is not likely other systems should have fit objects for spirits like theirs. They have not experience. They are of yesterday. They are not divine. They are not Catholic. Earnest spirits want adequate objects; but they must be commanded to follow them; and having begun to do so, they have no choice left to give them up. It must no longer be at their own disposal. The Church only can speak with that right and authority to them. How many an ardent spirit would find a shelter and adequate object and home in the daily discipline of the monastic life! How many of the weaker sex would find an object for strong, yearning spirits, in the devotion and security of the veil! We do not speak of the working of any existing system; we speak of what might be in the legitimate development of the Church. She leads them, through herself, to God.

Then, too, such objects, drawing out men's feelings and yearning, such as we have described, actually become a protection to the man himself who uses them: he might be lost without them: strength of feeling, finding nothing adequate to vent itself on, and being received with coldness and indifference by others who cannot understand, because they do not possess its reality, will often drive its possessor into despair, or worse. Who shall say how many a secession from our own Branch of the Church might have been saved by a more perfect working of her objective system? Without this, such spirits are lost to themselves, and lost to the Church of which they are members. Surely they were not made for nothing; they were not simply created for the same work on earth as the rest of mankind; they had their own solitary, distinct path to move in; they had a work to do which they only could do. No system which professes to be one which will regulate and supply the moral nature of man, can leave those out. Who can say how many a strong mind, which has wandered after some created object of its own, might have been saved from wreck, if it had found an appreciation of itself in the Church? Might not Byron and Shelley have found a rest, and colder schools of days before them have received a more vigorous spirit from that system which they, as it then was, never thoroughly understood? But these are instances which come, perhaps, more strictly under another principle of man's moral nature.

From the Churchman's Family Gazette.

Review.—No. 1.

The Worship of the Blessed Virgin Mary in the Church of Rome contrary to Holy Scripture and to the Faith and Practice of the Church of Christ through the first Five Centuries. By J. Endell Tyler, B.D., *Rector of St. Giles-in-the-Fields.* London: R. Bentley.

Of the many subjects which so unhappily divide us from our brethren of the Churches of the Roman Obedience, there is, perhaps, none more painful, or more practically important, than the worship which they pay to St. Mary the Virgin; and we are, therefore, very glad to meet with such a volume as that which is now before us, and the more so, because of the general mildness of tone and fairness which pervades this work, so strongly contrasting with some of the publications which occasionally appear on this subject.

Mr. Tyler, then, first points out what is the nature of the honor paid to our Lady by Roman Catholics: he then proceeds to examine the evidence of Holy Scripture on this point; and lastly, he examines, one by one, the testimony of the Fathers and Councils of the first five centuries of the Church.

It is, of course, utterly impossible to give anything like an analysis of such a book as this, or to exhibit the very striking contrast between the *genuine* works of the early Fathers and the writings of modern Romanist divines; all we can do is, to give a series of rather unconnected extracts and remarks, referring those who desire a knowledge of the subject to the book itself, which will well repay a perusal.

In the first chapter, Mr. T. gives us a number of extracts,—1st, from the Breviary and Missal; 2d, from other public Service-Books, sanctioned, but not so authoritatively, as the former; 3d, from the writings of several celebrated divines of the middle ages; 4th, from modern books, to show that it is no antiquated doctrine which he is combating. One or two of these passages may here be given. St. Bonaventure prays:—

"O Empress and most benign Lady, *by the right of a mother, command thy most beloved Son*, our Lord Jesus Christ, that he vouchsafe to raise our minds from the love of earthly things to heavenly desires." (P. 34.)

St. Peter Damian:—

"Thou approachest before the golden altar of human reconciliation, *not asking only, but commanding; a mistress, not a handmaid.*" (P. 41.) Bernardine de Bustis:—

"The blessed Virgin is herself superior to God, and God himself is her subject by reason of the humanity derived from her." (P. 42.)

But scarcely can even the Psalter of St. Bonaventure equal the quotations here produced from St. Bernardine of Sienna:—

"When her only Son died on the Cross, since he had no one on earth of right to succeed him, his mother, by the laws of all, succeeded, and by this acquired the principality of all. * * * But of the monarchy of the university, Christ never made any testamentary bequest, because that could never be done without prejudice to his mother. Moreover, he knew that a mother can annul the will of her son, if it be made to the prejudice of herself."

Again:—

"Setting each individual thing one against another,—namely, what things God hath done for man, and what things the blessed Virgin has done for God—you will see *that Mary has done more for God than God has for man;* so that thus, on account of the blessed Virgin, (whom He himself has made,) God is, in a certain manner, *under greater obligations to us than we are to Him.*" (Pp. 45, 47.)

There is another class of passages which we can do little more than allude to,—we mean those which appropriate the attribute of mercy exclusively to St. Mary, depicting God in the character of a stern judge, while all our affections are enlisted on her:—"God is a God of vengeance;" as St. Bonaventure says in his travesty of the 9 3-4th psalm, "but thou, O Mother of Mercy, inclinest to be merciful."

Similar passages are but too frequently to be met with. Mr. T. gives several, and the list might easily be increased from Mr. Palmer's letters to Dr. Wiseman, and other similar treatises. Thus Gabriel Biel says, that "the heavenly Father, retaining justice to himself, granted mercy to the Virgin Mother." (P. 40.) And Bernardinus tells us, that "if any one feels himself aggrieved by the justice of God, he may appeal to her." (P. 42.)

Another class of passages makes her the channel of divine grace, instead of the sacraments being so; thus St. Alphonsus Liguori, who was canonized but five years ago, says:—

"The plenitude of grace is found in Jesus Christ as the head, whence it flows to Mary, who communicates it to all his members." (P. 17.)

If a man really believed and felt the truth of such a sentence as this, how could he realize his baptismal privileges or the awful grace of the Eucharist?

Romish writers of this country, such as Dr. Wiseman, would have it believed that they are not answerable for such language as the above; that these passages contain merely the expression of private opinions. To a certain extent this may be partially true, but it must be received with very many limitations. If the Roman Church does not approve of these doctrines, why canonize their maintainers? Why not censure them? If, on the other hand, any divine showed the slightest inclination to the other side, he was instantly condemned. Surely such a one-sided exercise of authority must be allowed some weight in determining the mind of those Churches. Again, if this be so, it is very unfair in them to reproach us for the false opinions that are suffered within the Anglican Churches owing to our lamentable want of discipline.

But, in truth, this argument is unfair and untrue; for there are passages in the authorized Service-Books which are sadly at variance with the spirit as well as the practice of Catholic antiquity. Thus:—

"Under thy protection we take refuge, holy Mother of God. Despise not our supplications in our necessities; but from all dangers do thou ever deliver us, O glorious and blessed Virgin." (P. 10.)

Many other such prayers might be quoted, and there is another class, which is, if possible still more objectionable, in which there is a *joint* ascription of "everlasting praise, honor, and glory, from every creature" to God and to St. Mary. (P. 17.) This can hardly be palliated upon any hypothesis.

In the devotional services which we before alluded to, as being sanctioned and publicly used in the Churches, there are still stronger passages. Of these we can quote but one; but it is so shocking that our readers will doubtless be glad that our limits prevent our making any more extracts:—

"Vouchsafe Mary on this day To hear our sighs,
And to second our desires. Vouchsafe Mary on this day
To receive our incense, our love.
Calm the rage Of thy heavenly Husband
Let him show himself kind To all those that are thine!
Of thy heavenly Husband Calm the rage!
Let His heart be softened towards us."
(P. 24.)

There is one line of defence adopted by Romanists in this country, which, we think, deserves fuller notice than Mr. T. has given to it; it is that those who pray to St. Mary to do this or that for them, to grant them this or that blessing, merely mean that she should pray to God for us; and they add that if we were to inquire of those who use these prayers, we would find it to be so. Now, even granting this to be true, though we doubt it much, yet it is not at all to the point. There is a very great difference, indeed, between granting the abstract truth of a proposition, and realizing and bringing it home to ourselves continually. Thus, take a person who is living a thoroughly careless and irreligious life, "without God in the world," as the Scriptures express it, doing what is right in his own eyes, and never thinking of aught beyond the present life. Take such a one and ask him if he believes that there is a God, and that He will judge the world in righteousness, and he will start back in horror from the accusation of Atheism; yet in what does he differ? In like manner, even granting that many of those who use such prayers, not only make these limitations and interpretations of them, but also are enabled to preserve their minds from trusting even to her *intercession;* yet what must be their effect on the minds of ordinary persons? Will it not infallibly lead the great majority of men to trust to her for obtaining pardon and mercy for them? It surely is no development of Christianity which teaches us to look on God with feelings of unmixed fear and dread?

It has been often remarked, that the corruptions of the Roman Churches have arisen from the very same cause which produced so many of the errors of Protestants. It may seem strange to assert that Luther's doctrine, of justification by faith alone, was a development of the very same feelings which led to the fearful abuse of indulgences; yet it is perfectly true that they are both expedients to dispense with the strict holiness which Christianity requires. And it is the same cause which produces the worship of St. Mary. It is hoped that she will be a more lenient judge than the God whom none will see save the pure in heart. Another cause is referred to in the following beautiful extract, which Mr. Tyler makes from Mr. Gladstone's Church Principles:—

"As though all human sympathy were not absolute deadness in comparison with the exquisite sensibility of Him 'Whom in all things it behoved to be made like unto His brethren, that he might be a merciful and faithful high-priest, touched with the feelings of our infirmities;' in all points tempted like as we are, yet without sin. As though human love was not shallowness itself in comparison with the unexplored profoundness of those yearnings of affection, which, with more power than ever superstition ascribed to magic charms, did draw down the sun of heaven from its throne, did clothe the very and eternal Word with 'the form of a servant,' with the 'likeness of men,' so that He humbled Himself, and became obedient unto death, even the death of the Cross.' As if the Maker of woman did not possess in inexhaustible abundance those treasures of tenderness from out of whose overflow it is that He has adorned the loveliest of His works."

The second part of this work contains the Evidence of Scripture, but this is so well and so generally known that we need not do more than mention it. It also contains an examination of the historical evidence in favor of the assumption of the body of the Blessed Virgin to heaven; this must be believed by all Roman Catholics, since it gives rise to a festival on the 15th of August in the services for which, in the Roman Breviary, there are most express assertions of its truth. Mr. T. here shows that the first certain evidence in favor of it is in some homilies, which are *ascribed* to St. John of Damascus, a writer of the middle of the eighth century, though there are one or two treatises which may, perhaps, (for it is very doubtful,) be a little earlier, on which it is mentioned as being an opinion held by some and denied by others. Certain it is, that it was utterly unknown to every writer during the first five centuries; a fact which is perfectly sufficient to convince every unprejudiced person of its utter groundlessness.

But we must here conclude our remarks on this most painful part of the work before us. In another number it will be our pleasing task to show the doctrine of the early ages of the Church on this very important subject.

Communications.

For the Churchman.

American Aborigines.

The Iowas at Hoboken.

Concluded.

The North American Indian is commonly pronounced

"A stoic of the woods—a man without a tear."

Is not this opinion, however, based upon one of the errors or misrepresentations of the prejudiced white man—a judgment formed without due examination, or preliminary tests of Indian feeling, fidelity, and affection? They are neither stoics, nor tearless men. Innumerable instances might be given in proof of this last assertion. I shall cite but one here. It is a very affecting illustration however of the dark depth of grief—the intensity of Indian feeling and insupportable sorrow for a beloved wife and child. The child and its mother, fell victims it appears, to a direful pestilence which made awful havoc among the panic-struck Aborigines of a certain tribe to which he belonged. All perished but this individual. And we are told, that he sat down after this domestic calamity, on the spot where his loved ones reposed in their sylvan grave, and whose last resting-place it had been his hard lot to fashion—unassisted and alone—with his own hands. Upon this tear-besprent plot of holy earth, which contained the objects of his dearest affection, (and where this weary-hearted Indian finally died,) he was found by the passing traveller, brooding convulsively over his misery. In a paroxysm of grief, produced by that deplorable state of mind into which wo had reduced him, he inflicted a mortal wound upon his person, and then threw himself down to sleep in this memorable way-side sepulchre. Such is the sad tale, related by one who had had many years friendly intercourse with the Red-people; and who studied the lights and shades of their character evidently with great curiosity and interest. And it is only by study, intercourse, and examination, that the traits and characteristics of any nation or people can be properly detected or developed. Nor should female traits of aboriginal character be overlooked, or omitted here. The tender affliction of the Indian mother for a deceased child cannot be more feelingly or strikingly portrayed, than by simply stating the fact of her resorting at chosen times to the consecrated spot where her little one rests in its rude, birch-bark coffin, suspended from the branches of a tree; according to a common mode of infant burial. There she gives vent to her sad feelings in pensive meditations, or by singing the same soft lullaby which she was wont to chant over her slumbering babe when its smiling features gladdened her heart in its wild and primitive nursery.

Craftiness, treachery, or blood-thirstiness, are not, and never were, the exclusive characteristics of this calumniated and hard-fated people: let them be judged with candor, benignity, and impartiality. Let not the careful, philosophic analysis of character be reversed, when the moral lineaments of the poor Indian are discussed or drawn, by the modern Tacitus or Homer—if such a master-mind should appear again on earth—who makes the Red Man the theme of his historic meditations, or the subject of a noble epic poem like the Iliad of the immortal Greek. We do not in general pronounce the misanthropic Timon of Athens, the best commentator upon our race; nor a Robespierre, or a Marat, the worthiest exemplars of European virtue and tender-heartedness. Besides, there is nothing vulgar or repulsive, in the humblest, nay, the coarsest habiliment, that covers a noble soul: neither should the tawdry finery, or the painted form of the Indian, preclude him from receiving that generous consideration, which lofty spirits, allied with heroic courage merit, at least at the exacting tribunal of supercilious civilization. It is time however to revert to the incident which gave rise to the foregoing remarks; in which the demeanor of the two Iowa braves, now on their travels, afforded so striking and favorable a representation of aboriginal character to the admirer of a virtue so endearing and heaven-born as that of humanity.

The following brief particulars, embrace the substance of the narrative, in its unadorned and simple guise; divested merely of the colloquial language in which it was originally clothed, and communicated.

It was about the middle of last October, 1843—as the tale runs—and on a Sabbath day; that a small party of Omehaw Indians were seen to halt within a few miles of the Iowa settlement. This *Red family* consisted of eleven members, a chief, (Big Elk,) well known and loved, Wascamonia and Big Eyes—two other chiefs—one squaw, and seven braves. They were on a visit of amity and interchange of mutual good offices, by special invitation from the Iowas; and they now paused to hold a ceremonious conference with a son-in-law of Ne-amonia, a chief of the latter nation. Tnis depraved and detestable envoy engaged to announce the arrival of the unsuspecting and confiding Omehaws, by performing a certain piece of Indian formality adhered to invariably by the Aborigines. He proved treacherous and recreant to the honorable office he had assumed. Instead of delivering the message and token with which he was charged to his chiefs, he basely stirred up the evil passions of sundry savage warriors, who were at that moment preparing for a sanguinary expedition. Two thirds of the nation were thus persuaded to rush forth and murder, in cold blood, their inoffensive visitors.

What peculiar species of Marat-like rhetoric or argument was employed by this arch-fiend in human shape to induce the largest portion of his tribe to deviate so strangely from the code of Indian morality is not known. It must have been of a peculiar character to have met with a response from those, who, with the rudest notions of civilized ethics, invariably respect the sacred character of a guest, and the law of hospitality.

No being, we know, is so easily stirred up and excited by the power of eloquence, as the North American Indian: still no oratory, be it ever so vehement, can in general induce him to violate certain principles which he holds with instinctive reverence and faith. His education inculcates inflexibility of character and sanguinary propensities, but he adheres nevertheless to various intuitive and noble traits. Let the speech of the vile envoy, however, have been ever so persuasive and exciting to the passions of the war-party, there were two braves, well known for their courage among the Iowas who

instantly interfered. Their natural eloquence and spirited conduct defended and rescued the Omehaw deputation—with the exception of one member*—from instant death and their own tribe from a dread stigma, too often associated with Aboriginal character; namely, that of being savage murderers.

Nor was the modest and beautiful reply of Little Wolf to the superintendent of Indian Affairs at Washington—when the medal was presented to him as a testimonial of his meritorious conduct—unworthy of a brave man, or of a race, who are unaccustomed to affectation in their natural and graceful style of oratory:—

"It is the witness still of excellency
To put a strange face on his own perfection."

He was told, that his humanity and courage, had excited the highest admiration; and in token of which, he was requested to accept a memorial from the hands of those who were unwilling that such conduct should pass unnoticed and unrecorded in a Christian and civilized land. To this delicate compliment, which might have embarrassed even Attic orators like Æschines, Hyperides, or even Demosthenes himself to have answered becomingly, the untutored Indian instantly responded with chaste simplicity and propriety of sentiment. The Indian language, it may be observed in passing, is remarkable for its figurative character and poetical imagery. It invariably looses its characteristic force when reproduced in English attire, and may be compared to the Red-man himself, when he disguises his noble proportions in the perplexing habiliments of the staid European. A bald translation, or rather interpretation of Little Wolf's speech, is all therefore that can now be given. But it will serve to impress upon the mind the remarkable features of a modest aboriginal hero. "Brothers," he said, "I deserve no credit for what I have done. I have only performed my duty; but I am well pleased, that my conduct has merited the approbation of my Nation, and my Father."

If the reward of an approving conscience, ever follows a good deed in this jarring world, or imparts real happiness to the breast in which a pleasant reminiscence is lodged, the *inner* life of Little Wolf may be accounted enviable.

Shakspeare, has truly and finely remarked, that "Thanks, to men
Of noble minds, is honorable meed."

And a better illustration of the poet's two lines could not be given perhaps, than the foregoing historic particulars. Whilst I was pursuing this interesting topic, in the pleasing form of a way-side panegeric, and speculating upon some of the chivalrous and redeeming qualities so nobly developed in the Red warriors before me, I had well nigh lost sight of the great attraction of the evening. I need hardly say, that this was the all-absorbing pastime so characteristic of Indian life—the impetuous dance. The reader will doubtless excuse me however, for not dwelling upon this striking and picturesque exhibition of aboriginal genius. It has been often described, and there was nothing particularly worthy of note upon the present occasion, save a solemn pause in their amusement, as the sun threw his farewell rays athwart the flowing Hudson, and the dusky, and pilgrim-like Iowas invoked the Great Spirit to smile upon their wanderings. Here was something I confess to quicken and excite reflections both interesting and pleasing, yet impressive. For it instantly suggested to my mind, a simple, yet beautiful truth. Beautiful in its illustration of reverential feeling in those who behold God in the clouds, or hear him in the mighty, rushing wind, as it crushes and levels the giant forest-tree, or deranges the vast garden of the desert—the verdant prairie. How bright earth's loneliest, wildest scenery may be made, when the uplifted soul, with solemn awe, pours out a holy prayer or aspiration to its Maker. Ay, to him who sleeps beneath the stars, and to whom the blue expanse of heaven, speaks as it were, a familiar language from constant study, a gleam of serenity may be supposed to pervade his rugged breast amid his lonely musings. He thinks of the Great Spirit at such times, and calls him Father. He watches the setting-sun, the green earth, studded with fragrant flowers; the shadowy sleep of ancient forests. He muses upon the decay of his nation, and their ultimate destiny, and then it is, that a melancholy thought will blend with his otherwise tranquil, or reverential—at least in sentiment—meditations; and he is very sorrowful and dejected. A thrilling pang, a momentary "sickness of the soul," steals over him. And he petitions the Great Spirit to take pity on his nation, and give them the food they have been accustomed to eat; to keep what is wicked from their minds; and to hinder them from doing ill. And then

With quiet mien collectedly, like one
Who from intense devotion, and the act
Of ardent prayer, arising, girds himself
For this world's daily business.†

Such was the train of thought into which I fell, at beholding the momentary acknowledgment of an overruling Providence, by these rambling, knowledge-seeking Iowas. Nor can I persuade myself, that I gave too partial a reading, to the expressive features of these interesting strangers, who recognize the Great Spirit in the winning form, and innocent looks of a little playful child. And this last-mentioned trait reminds me, that I ought not to omit a passing remark upon the domestic character given to this novel scene, by the appearance of a squaw and pappoose. These *prairie-birds*, were Ruton-ye-we-ma, (Strutting Pigeon)—the wife of White Cloud, and Ta-pa-ta-me, (Sophia)—Wisdom, her miniature daughter—a *sprite* of tender age. The Indian mother stood in the midst of her adventurous companions, whose vicissitudes of fate and fortune she was prepared to brave and share to the last with woman-like intrepidity. There she stood, mournful and mute, with her babe snugly nestling at her back among the soft folds of her crimson blanket, like a young eaglet in its nest among the cedar boughs. Yes, with composed and modest bearing, and looks full of eloquence from momentary feeling, Ruton-ye-we-ma formed a prominent object in this aboriginal picture. I read her countenance—it was an expressive one—for the heart's deep yearning was reflected in it. She stood with unaltered mien, yet pensive soul, amongst an audience of *pale faces*, and surrounded by unfamiliar scenery. A few of her veering tribe, it is true were beside her; but her native home was afar off among inland glades, and crystal lakes. And the events of the evening had brought sad thoughts to remembrance. Herself and little one, were to become voyagers: and the mighty ocean was soon to receive them on its sublime and turbulent bosom. A spirit-voice seemed whispering its plaintive music in her ear; and soft oblivion no longer stifled the swelling chords of memory that were even now gushing from her hopeful, yet anxious bosom. She had said farewell to the wild, sequestered savannah—the haunt of her childhood; the fairy-land, from whence sprang her earliest and most entrancing dream of Indian happiness. There she stood, with folded arms, musing on other days as the sun went down; and his lingering light "shone rosy" upon strange countenances and a novel landscape. The imagery, the poetry, and the associations of fragrant moments, and sunny hours of by-gone times, were clustering with strange vividness around her flashing brain, like a spell of blest enchantment. She felt herself a child again, and wandering once more beside the calm lake, where the sweet lily, the wild sun-flower, and the prairie-rose, bloom with surpassing loveliness. These were the golden reminiscences of a wandering Indian woman, whose departing footsteps from the land of her fathers, gave a singular interest to an hour sacred to the best feelings of our nature. It was a consecrated hour to her, teeming with hushed and mysterious memories, and strange thoughts of perils by land and flood, and sojournings among curious strangers. In a brief space, however, these depressing thoughts, and sad forbodings, passed away from her significant countenance, and her features assumed a different expression. And its elevated and fair language—so characteristic of her sex—may be given in the beautiful words of a modern poet:—

The pathway of my duty lies in sunlight,
And I would tread it with as firm a step,
Though it should terminate in cold oblivion,
As if Elysian pleasures at its close
Gleam'd palpable to sight as things of earth.*

I am aware that I have dwelt, and am dwelling, upon the more favorable traits of aboriginal character—the lights, rather than the shadows, enveloping the genius of the Red-Man; that I have selected certain incidents in the personal history of a few passing Iowas, to illustrate the more genial features which he possesses in common with the whole human family. It has been my wish, not to misrepresent, but to speak of him as he is: a being not without tenderness or human feelings; but giving at times, noble evidences of redeeming qualities beneath a wild and savage exterior.

The casual heart-language just spoken of, is a beautiful illustration of Indian morality and sensibility. Its simple language needs no elaborate commentary, to bring its intelligible meaning with greater vividness to the moral perceptions of any mortal, endowed with ordinary susceptibility.

There is much meaning in a *silent* hymn; there is great beauty in the unfathomable depth of affection; the rising emotion of a young mother for the safety of her child, and her day-dream of Indian imagery "amid the fading light of evening." I know not how these circumstances may have effected others who beheld the scene adverted to, but there was something very touching and suggestive in the subject to me, as I reflected upon its pathetic and impressive character. Neither is it an isolated example of Iowa temperament and outbreak of feeling.

Whoever remembers the affecting particulars connected with a little party of Sacs and Iowas, who visited the Atlantic cities a short time ago, and the overwhelming grief of the Iowa brave at the sudden death of his youthful bride, the beautiful Do-hum-mee, can form some estimate of Indian anguish and affection. And these adrift children of the prairie and wood-girt lake, were *his* people, and imbued with kindred feelings and affections. Of this fact I was well assured; but it is unnecessary to repeat the particulars here, although the record would be infinitely more instructive than a volume of the beautiful superstitions (if such a term be allowed) with which Aboriginal lore abounds. When the winter-snow of coming time shall melt from the forest-graves of the Indian race and the *unknown-bird*,—the evening minstrel, whom they were wont to call the "*Spirit-bird*," shall resume his visits to their sylvan tombs, and sing his melancholy music to a people who are unable to interpret it, these simple memorials of the Red-man shall be remembered. Yes, they will constitute their most pleasing memoirs; and the poet and the historian who descants upon Aboriginal traits, will seek similar themes for song and gracious commendation. They will choose such subjects, it is hoped, for meditation, rather than the repulsive incidents and horrors of savage warfare. And some gifted writer may perchance weave a bright garland from similar sources, wherewith to deck their neglected and down-trodden monuments.

Fear of wearying the reader, must be my apology for omitting one or two interesting circumstances connected with the *fortunes* of the evening, in which the Iowas displayed their individual characters and attributes to much advantage. The gift of eloquence, it should be remarked, was well illustrated in the farewell and feeling speeches of White Cloud and Walking Rain to the assembled crowd of *pale faces*, and was one of those fortuitous and pleasing occurrences which sink into the memory. But I forbear mutilating them by abridgment or mere fragmentary iteration; for the sunset charm of poetry and sentiment were incorporated with these impromptu effusions, and the orator's words "wore the livery of the sky." My circumscribed narrative would be very imperfect, however, if I neglected to notice the scene within the delftly arranged wigwam of the chief, where, like a loitering pilgrim, I passed a few short moments with its inmates. Here was no luxurious couch, or dainty viand, to tempt an indolent body or a pampered appetite. The old chief reclined upon his bed of buffalo robes, thrown upon the ground, and ate his simple repast of bread and meat when it was brought to him by a remarkably handsome *boy-brave*, about ten years of age. He said this Aboriginal Ganymede was his son. He pointed out his daughter at the same time,—a retiring creature, somewhat older than the cup-bearer, and remarked, "These two young travellers are my *only* children." Opposite to Walking Rain sat a good looking squaw, busily engaged with her needle, upon an article of wearing apparel. Her husband was seated beside her—a noble looking man—evidently pleased with her employment, and watching the process of finishing the garment with the most intense interest and curiosity. It never seemed to occur to either of them that a stranger might possibly be glancing at this domestic picture, and noting it down for future reference.

After New-mon-ya had concluded his slight meal—for the Indian never gorges himself with food—he called for his Calumet, which was quickly banded to him by the *boy-brave* Wa-ta-we-ru-ka-na. Speedily an aromatic odor—it was not tobacco—began to diffuse itself through the circular and well ventilated apartment. As the spiral whiffs ascended like a silvery mist towards the roof, to meet the cool sea breeze from the Atlantic, the countenance of the old chief assumed a very pleasant and placid expression. For he seemed now to be falling into an agreeable train of meditation, or rather quiet spell of musing, whilst he inhaled the fragrant aroma from his richly ornamented pipe. The brave on the other side of the tent—just noticed—although still intently bent upon his helpmate's occupation, began to sing in a lively strain, a succession of brief and simple airs, intimating at the same time to the *youthful* warrior, that *he* should dance, by way of entertaining the company. "The Commanding General" (the English of the youth's name) immediately complied. He acted the part of an agile dancer and sprightly mimic; and with such infinite humor that his timid sister quite forgot her usual reserve, and laughed outright at her brother's pantomimic and unique performance. Had it not been for this little incident, I should not probably have detected the least lurking grain of child-like glee in this sedate Indian maid, or seen a smile mantle over her rather saturnine features. But the pensive exile forgot her weary journeyings in a momentary disruption of domestic feeling and domestic joy. I was, therefore, highly interested in beholding each member of this Aboriginal family thus unexpectedly drawn out, and displaying characteristic qualities of humor or sensibility when it was least anticipated, or where it was entirely unsuspected. I confess it afforded me more real satisfaction to witness these passing peculiarities than it would to listen to a minute detail of every battle, or the history of every war-trophy that could be given by any one of these chiefs or braves, if called for by the curious or terror-loving visitor. And this last mentioned circumstance reminds me of the very characteristic manner in which the tent was decorated and arranged by these Red Priams and Hectors, rather than by the feminine genius of Aboriginal Penelopes or Andromaches. I could not but mark the striking display of rare personal equipments, ranged around this sylvan lodge, as well as its migratory occupants. The principal portion of its interior embellishments, as may be supposed, consisted of warlike implements and dresses belonging to the warriors. Here were tomahawks, targets, lances, quivers, and shields,—quite an Indian armory. Then there were gorgeous turbans, tunics, medicine-bags, tobacco-sacks, pipes, and other articles, glittering with embroidered art, and mingled with highly prized trinkets,—an ample Aboriginal wardrobe for every emergency, or piece of ceremony in which they could possibly be engaged. A cord was stretched across an angle of the wigwam, and a few articles belonging to the females were drying upon it. And thus the reader has a general description of the Red-man's simple dwelling.

And beneath the shelter of a few deer-skins, a russet canopy brought from the far-off shore of Missouri, and still fragrant with the prairie dew and flowery breeze, reposed these Iowas, in primitive and concentered harmony. It was an humble habitation it is true, but did not love dwell in it? Was it not a little world of affection—of hopes, of reflected joys and sorrows to the sharers of its scanty accommodations—the dusky pilgrim's bower, transplanted with him to a land of strangers, and enclosing all that he valued on earth within its tawny walls? It was—it was! and I had no inclination to sneer or criticise unkindly, whilst I stood within its hospitable shelter, and when the soft light of heaven was falling down upon these children of a common parent. Yes, they were God's children, wild and strange as they acted and looked to Christian men and women. They were God's children, nevertheless, and were the brethren of those who had exhibited an attribute that confirmed it—that quality was MERCY. And amid the chances and changes of this their *novel pilgrimage*, there are those doubtless who may remember some portions of the saddening history of their race, and may perchance look upon them with feeling and pitying eyes. D.

* He was decoyed out of sight of his companions, and murdered.

† Southey.

* Talfourd.

For the Churchman.

Lectures on the Institution of the Sabbath.

By the Rev. J. S. Stone, D. D.

Mr. Editor,—At this particular time, when the attention of Catholic Christians is awakened to the importance of the more special observance of Sundays and other holy days, *we* had hoped this work of Dr. Stone's would have helped forward the cause of reform. What was our disappointment when we found, by reading it, that it was written in a Puritanical style both of manner and argument! The book consists of eight Lectures written and preached, as the author informs us, in the year 1827—preached *again* during the last year, and now published.

The first four lectures are devoted to what the doctor calls the "argumentative" part of his subject. He endeavors to prove, in opposition to the most distinguished divines, that the sabbath was instituted in Paradise—that though originally to be observed on the *seventh day*, yet that it has been changed to the *first* day. Here the doctor's *scriptural* argument seems to fail, and he is obliged to call in "the aid of the Church" and even "tradition"—"the Church Universal, for 1800 years, has been witness to the change which has taken place; or his Church, after having received the promised Comforter, and the assurance that Christ himself would be with her to the end of the world, began, in her very first movements, to defeat his intention by introducing this change; for 1800 years has continued to defeat it; and through this long period has seen that defeat crowned with manifold tokens of the Divine approbation."

It would have been far better had the author placed the duty of the observance of the Lord's day, as well as the *change* of the day, to be observed solely on the authority of the Holy Catholic Church, and not by endeavoring to confound the Jewish with the Christian law, and thus to "darken council."

We were not a little surprised at finding *this* author, who has just published a volume with this title, which has been called "blasphemous" "Mysteries Opened," quoting the *authority* of the *Church* and *Tradition* on a subject of comparatively little importance, viz., to *the day* to be observed. In his "Mysteries Opened" he has taken great pains to "prove" from Scripture that the "sacraments *do not* convey grace" and that they *cannot* do so," despite the universal teaching of the Church and the uniform tradition of the Fathers.

In the fifth Lecture, this author tells us "that the proper sanctification of the day requires us to abstain from the indulgence of impure and worldly thoughts." Is it here meant that indulgence in these is lawful any other day? "From vain and worldly conversation;" "vain and worldly thoughts tend to sinful and worldly habits of action on that day;"—do they not on any day? He condemns "travelling on business, posting and settling accounts, making bar gains, writing letters of business or ceremony, visiting the post office or the news room," &c., &c.

All serious Christians will agree with our author that they "who do such things" hurt their own souls. "*The spirit of the Sabbath sighs.*"—p. 117.

We regret most exceedingly that this book is compiled in such a dry and dull manner, so little calculated to invite the attention of the young or to command the respect of the old.

The true "son of the Church" will find little satisfaction in being referred to the authority of the *Jewish* law, while no allusion whatever is made to the requirement of the *Church*, the Body of Christ, of which he may feel himself an unworthy member. Z.

For the Churchman.

St. John's Church, Stamford, Conn.

Dear Mr. Editor,—Happening in the course of God's Providence to pass the last Sunday in the village of Stamford, Connecticut, I had an opportunity of attending divine service in the new sanctuary erected by St. John's parish in that village. I was so much pleased with this edifice, that I am induced to say a word or two in regard to it, with the hope that it may incline some of your readers to visit it and lend their aid to the ladies' Fair which, I understand, is to take place on the 21st of the present month. St. John's Church was consecrated a little over a year ago. It is a commodious Gothic edifice, capable of seating about six hundred persons. The style is the early English. It has no galleries save a small organ loft. The pulpit and reading stand are placed without the chancel on either side. The chancel, which is very spacious, is built in a recess. In the rear, is an elegant window of rich stained glass, formed by the combination of three lancets, immediately beneath which, stands the holy altar. A beautiful screen of rich tracery work extends around the whole of the chancel, and above is a handsome triple arch. The side windows are of ground glass. The wood work is painted in imitation of black walnut, giving a solemn appearance well befitting a temple of the Lord. As you enter the door-way, one is at once struck with the magnificent appearance of the edifice, and the Catholic propriety with which every part is arranged. I think it doubtful if there is to be found a rural church in this land in all respects more splendid. The ladies of the parish subscribed a large sum towards the erection of the edifice, and there is yet due upon the same a considerable amount. It is for this purpose that they intend holding a Fair, with the hope that, with the aid of Churchmen, they may be enabled to liquidate the amount for which they are pledged. The village is easy of access, a steamboat leaving the foot of Catharine street every day at 2 o'clock, P. M., and arriving here on her return at 11 o'clock, A. M. It is a pleasant excursion, and visitors can have an opportunity of going up and attending the Fair, seeing the church, and returning home with but a very short absence. Will not they who love to do good lend a helping hand? The parish have done nobly. They have paid liberally. They have not spared the costliest gifts for God's honor. The rector is indefatigable in his labors for Jesus's sake. I am told he has been a "faithful dispenser of the word of God and his holy sacraments" for a period of twenty-two years. That he has been faithful I should judge from the devout appearance of the congregation. A larger attendance I have never seen in a country temple. It was the monthly eucharistic season, and a large number of the servants of Christ drew near the chancel rail to partake of the blessed mysteries of the holy altar.

I trust some who may read these remarks may be prompted to do something for the ladies' Fair of St. John's Church, Stamford. "While we have time let us do good unto all men; and especially unto them which are of the household of faith." L. L.

New York, August 7, 1844.

For the Churchman.

Mr. Editor—Will you oblige a constant reader by inserting the following extract? S.

Extract.

"The old religion thinks it scorn to appear before men except as God's ministers: its outward forms are but the type of what is within; within it is calm and serene as the sea spread before the throne of God, reflecting in its bosom the stars of heaven, and giving to view the 'jewels of the great deep' which lie beneath—and such as this is the garb which, at his Master's command, it has put on from the beginning. Though its coat was of many colors, yet it was woven from the top throughout. Though made with much cunning work and many a curious device, yet it was 'fine linen clean and white,' like the inward 'righteousness of saints.' Such was the sanctity, the comeliness, the gravity of these ancient forms, which, as being endued with what they represented, resembled it, promised it. This order of the ministry, the descent and relationship of the Churches, the ritual of worship, the precepts for governing, evangelizing, protesting, suffering, all spoke of that inward heaven which exists in its degree in the soul of every true Christian, and has its perfect unapproachable prototype in that of his Divine Master. What Christians were in private in the beauty of holiness, such were they when they met together in one, each member knowing his own place, as each faculty of his soul its own function.

"In the religious man reason, will, conscience, affection, and passion, do not struggle together or settle in some compromise or 'social compact,' one with another; but each recognizes and takes what is its own by nature. And in like manner if we would see what true social religion is, we must betake ourselves to the various forms in which it is presented to us in antiquity, and not the least to that form which was the most formal and august of all, and the type of all in their several degrees—its synodical meetings. We shall betake ourselves, for instance, to Eusebius, and there read the account of the great Nicene Council; how the Emperor of the world provided for the Bishops a quiet hall in his palace in the capital in Bythynia, where above three hundred from all parts of the world assembled at his charge; how they seated themselves each in his place, in silence waiting his arrival, and how when he entered, robed in his imperial purple, he gravely stood in the middle of the Fathers till they called upon him to take his seat. Or we may consult the following formulary for the opening of a Spanish Council which Mr. Keble has lately printed from Hardouin.

"'At the first hour of the day before sunrise,' says this document, 'let all be cast out of the Church, and the entrances being barred, let all the door keepers stand at the one door through which the prelates are to enter. And let all Bishops assembling go in together and take their seats according to their time of consecration. When all the Bishops have come in and taken their places, next let those presbyters be summoned whose admission the nature of the case in hand may seem to warrant, and let no deacon intrude himself among them. After these may be admitted the more eminent among the deacons, whose presence is required by the regular form of proceeding. And a circle being made of the Bishops' seats, let the presbyters sit down behind them; those namely, whom the metropolitan has selected to be his accessors,—such of course as may act with him both in judging and pronouncing sentence. Let the deacons stand in sight of the Bishops; then let the laity also enter, who, by choice of the Council, have obtained the privilege of being there. Moreover, the notaries must also come in as is directed by the regular form for reading documents and taking notes. Then, the doors being fastened, and the prelates sitting in long silence, and lifting up their whole heart to the Lord, the Archdeacon shall say, 'Pray ye,' and presently they shall all fall upon their faces to the earth, as well the Bishops as the presbyters, and they continuing long in silent prayer with weeping and moaning, one of the elder Bishops shall arise and pronounce a supplication aloud unto the Lord, they all lying still upon the ground. The supplication being ended, and all having answered 'Amen,' the Archdeacon says, 'Stand ye up;' immediately let all arise, and with all fear of God and orderly discipline, let bishops and presbyters both take their seats. And then all in their places, sitting silently, a deacon wearing the alb, bringing forward in the midst the Book of the Canons, reads alone the chapter upon the holding of Councils. * * And the extract from the Canon being ended, the metropolitan bishop shall address the Council with an exhortation.'"
—*Keble, Postscript to Sermon on Tradition, p.* 83.

"Or if we would see how matters were conducted in the very rudiments of the Church we may read in the Book of Acts, how the 'Apostles and Elders'—the bishops and priests—'came together to consider of 'a matter in dispute,' and the 'multitude'—or laity—'kept silence, giving audience' to their superiors in the Church; till, after discussion ended, the presiding apostle summed up and gave judgment, and then all together, bishops, clergy, and laity, drew up a declaration founded upon it. These are different forms of one and the same orderly discipline, types of one and the same inward harmony of what St. Paul calls the Church's 'order and steadfastness of faith.' On the other hand, if we would know what kind of proceeding was not Christian, we shall find it in Tertullian's well known description of the heretical assemblies, which will stand as a specimen of many besides it which the early writers contain. 'They are destitute,' he says, 'of gravity, of reverence, of rule, *so as to correspond with their creed.* First, who is catechumen, who believes, does not appear; one and all are admitted, one and all hear, one and all pray; nay, though the heathen were to come in they would cast their holy things to dogs, and their pearls, their false pearls, to swine. This break up of discipline they call simplicity, our care of it they call corruption. Moreover, they are friends with all persons promiscuously, no matter what their private differences, so that they can combine together against the one faith. They are all pompous, all consider themselves enlightened. Their catechumens are perfect first and enlightened afterwards.'"—*De Præsc. fin.—British Critic, 1838, No. 47, p.* 193.

The Churchman.

New-York: Saturday, August 17, 1844.

Removal.—THE CHURCHMAN OFFICE and Bookstore has been removed to No. 161 FULTON STREET, THIRD DOOR WEST OF BROADWAY, AND OPPOSITE ST. PAUL'S CHAPEL, up stairs.

The subscriber tenders his thanks to his friends for their kind patronage, and solicits a continuance of their favors at the above house. **James A. Sparks.**

Historical Sketch of the Christian Sabbath.

By Rev. L. COLEMAN, *Instructor in Ecclesiastical History, Auburn Theological Seminary.*

The "Bibliotheca Sacra and Theological Review, conducted by B. B. Edwards and E. A. Park, Professors at Andover, with the special co-operation of Dr. Robinson and Prof. Stuart," is, perhaps, the most ambitious journal in the United States. We use the word in a good sense, as meaning that there is no journal among us which seems more laudably desirous to take the lead in literary and theological science. Its handsome type and paper give it a pleasing exterior; its typographical errors, though sufficiently numerous, are so comparatively few, as to show that it has the advantage of the best American proof reading; while for thoroughness of execution in the departments of history and criticism, it aims to be pre-eminent.

In the last or third number of this quarterly (for it is now nine months old) we find an excellent article from Dr. Sears, President of Newton Theological Institution, in review of Ullmann's "Reformers before the Reformation;" which will, we hope, make a beginning towards dispelling the fancies of our Protestant romancers who represent Luther as having the singular good fortune to light upon a copy of a New Testament, amid the rubbish of a large library, and bring it to the eyes of an astonished world, which had been buried in the Cimmerian darkness of a thousand years. We have read this article with sincere gratification. Of another article, the review of Dr. Woods on Episcopacy, we may say more on a future occasion, though in passing we must congratulate the representatives of the Puritans on the change which has come over them when *they* can not only tolerate the decencies of religion, but can gravely read a lecture to their ancient mother on alleged violations of modesty and good taste. At present we wish to direct attention to another article of this able review, the title of which is placed at the head of these remarks. We propose in the first place by a copious synopsis of this article, to put our readers in possession of its spirit and design, and then to lay before them materials from which to form for themselves an opinion on the correctness of its leading positions.

We shall devote the present number to the former object, and confine ourselves almost entirely to extracts from Mr. Coleman's performance.

An induction of the usual texts and passages from the Apostles and fathers, continued through several pages, brings Mr. Coleman to the conclusion that the Lord's day was observed in the Christian Church, both Eastern and Western, down to the fifth century as a joyful occasion, and solemnized by public religious assemblies for the instruction and spiritual edification of the hearers, and for the celebration of the Holy Communion. In this result we agree with Mr. Coleman; the extracts which follow embrace the points on which we desire the reader to compare with Mr. Coleman's assertions the testimonies which we shall adduce in our next number:

"While the evidence of the *usage* of the apostolical and primitive Church in the religious observance of the Lord's day is sufficiently explicit, it is not a little remarkable that the *doctrine* of the early fathers on the subject is equally equivocal."

"Many passages occur in their [the early fathers'] writings, which show that the idea of the Christian sabbath was clearly defined and deeply impressed on their minds; but we seek in vain for any explicit authority for the sacredness of the Lord's day *as holy time*, or for its particular relation to the sabbath of the Jews."

"Justin Martyr disowns the original idea of the Lord's day. The sabbath is, in his view, when disputing with Trypho the Jew, only a temporary institution of the Jews. * * * * How different the view which he would have had of the sabbath, had he taken into consideration the real object of all the types and forms of the Old Testament. Then would he have seen that as that introduced the Christian dispensation, so the sabbath was a part of that scheme of grace and mercy which was accomplished in the resurrection of the Lord Jesus Christ and the outpouring of his Spirit."

"Tertullian * * * argues, indeed, that the economy of the Old Testament was preliminary to that of the New. But instead of proceeding to infer that the Jewish sabbath sustained a similar relation to that of the Christian Church, he contents himself with the bold assertion that to Christians *all days were holy*." * * "He seems never to have opened his mind to a just view of the real nature of the law of the sabbath, nor to have noticed the fulfilment of it in the keeping of the Lord's day in the Christian Church."

"Clemens, of Alexandria, seems also to have maintained with Tertullian, that the Christian's whole life should be one perpetual sabbath, holy unto the Lord. 'Not on certain stated days, but without intermission, should we honor the Saviour throughout our lives.'"

"Origen again offers similar sentiments respecting the keeping of the sabbath. 'He only keeps a true feast unto the Lord who faithfully fulfils his duty, praying always; and by his prayers presenting an acceptable offering to God without the shedding of blood. Whoever, therefore, would keep the Lord's day aright, or any other festival of the Church, must even [ever] abide by the Lord in thought, word and deed. Such an one is even [ever] with the Lord, and keeps a perpetual sabbath unto him. But the greater part who claim to be believers and are not, and who neither will nor can keep such a sabbath—these need an opportunity for religious instruction, even though it be continual.'"

On these passages Mr. Coleman remarks:

"These authorities clearly show that the primitive fathers were far from establishing any new institution for religious worship. Even though right in practice they were wrong in theory; or rather their theoretical views of the Lord's day, so far as they are now known, were the crude conceptions of minds biassed by controversy. Whatever they have said of the Christian sabbath, is chiefly of a *negative* character; appearing [showing?] rather what it is not than what it is."

The Reformers, according to Mr. Coleman, were as much in the dark as the fathers in respect to the "true theory" or "original idea" of the "Christian sabbath;" though *they* are treated with a sublime consideration and tenderness:

"Here was the fatal mistake of the Reformers. They gave up the divine institution of the holy sabbath, without once subjecting its claims to a careful examination on their own merits as presented in the word of God. They classed it with other festivals of the Church, as a *human ordinance*, which they were at liberty to receive, to reject, or to reform at pleasure."

"We honor the memory of Luther; we admire his transcendent genius, his lofty, daring, and dauntless energy in defence of the truth; and now, after the lapse of three centuries, we stand amazed at the mighty impress of his great mind, which he has left on the millions of Germany. But what thanks can they owe him for withholding from them that great day, which God has ordained to be the same throughout all time, and equally rich in blessings to all who shall remember to keep it holy unto him. Had the true light of the sabbath dawned on his mind, had he given to reformed Europe this priceless boon, next to redeeming grace, the noblest gift of God, how fragrant had been the name of Luther in all the earth; how sweet in heaven, the song of those countless millions more who then had come to join their blest voices before the throne in the services of an eternal sabbath.

"But there was one great Reformer who had drunk deeper at the sacred fountain; one there was of more patient investigation, of calmer temper, and clearer intellect. Had even his discriminating eye discerned, amidst the papal superstitions with which it was disguised, the day of God, the lost, neglected sabbath; had he had the discrimination to bring out the sabbath of the Christian Church from the mass of saints' days and festivals of the Romish Church, where it had been disguised so long, like some ancient gem of priceless value, buried beneath the rubbish of many generations, but disinterred at last, and revealed to the admiring eye radiant still in all its original lustre,—had John Calvin given to the world this hidden treasure—the sabbath of the Lord our God—what a benefactor would he have been to the world! To that single act we might have ascribed an influence, more permanent and various in its effect on the character and destinies of men and of nations than that of any other in the whole history of the Reformation."

The Gospel of our Saviour, it would seem, as respects this most important matter, grew up and was cut down like a flower: it passed away as the morning cloud. The whole Church of CHRIST from the second century down to the time of the Reformation were totally ignorant of a divine institution which was, in Mr. Coleman's phrase, "next to redeeming grace the noblest gift of God," and more fitted than any other to influence for good the destinies of men and nations. Even the Reformers who seem in Mr. Coleman's account to have eclipsed all their predecessors, the apostles hardly excepted, failed to discover this priceless boon, this radiant gem, this hidden treasure, this "original idea." And to whom does the reader suppose the world is indebted for the discovery?

"The Puritans, those stern defenders of the faith once delivered to the saints, to whom England is so deeply indebted for her religious liberties, and from whom we have received the priceless inheritance of our civil and religious privileges,—these have the immortal honor of first giving to the Christian world the sabbath. They first asserted the divine authority of the day, by a clear exposition of the law of God respecting it."

"The individual, who first promulgated the true doctrine of the sabbath, was the Rev. Nicholas Bound, D.D., of Norton, in the county of Suffolk in England."

Of course "hostility to the doctrine soon became general on the part of the established clergy. Without attempting a refutation of the doctrine, 'they exclaimed against it as putting a restraint upon Christian liberty; as putting too great a lustre upon the Lord's day; and as tending to eclipse the authority of the Church in attending festivals.'"

"Archbishop Whitgift, in 1699 [1599] suppressed Dr. Bound's book, and ordered that it should not be reprinted. And Popham, Lord Chief Justice, did the same the year following. 'These, indeed,' says Dr. Heylin, 'were good remedies, had they been soon enough applied; yet not so good as those which were formerly applied to Coppin and Thacker, who were hanged at Bury for spreading Brown's books against the Church.' Such was the amiable spirit of these Christian men towards those who plead for a religious observance of the Christian sabbath."

"The subject was renewed in the following reign in consequence of the declaration for Sports on the Lord's day by James I., May 24, 1618. * * This

declaration having the sanction of public authority, opened a floodgate to all manner of licentiousness, and overwhelmed the Church in new trials. The declaration was promulgated in Lancashire and ordered to be read in all parish Churches. * * The moral sentiments of multitudes were shocked by this authorized desecration of the Lord's day."

"Greater trials, however, awaited the defenders of the sabbath in the next reign under Charles II. and at the instigation of Archbishop Laud. Upon a complaint made by the people, the Lord Chief Justice Richardson had made an order suppressing Sunday revels, church-ales and clerk-ales, and requiring every minister to publish it yearly. Laud had the address to cause the Chief Justice to receive a severe reprimand from the king with an injunction to revoke his order; and to sustain himself in his pious zeal, his Grace, the Archbishop, procured a letter from the Bishop of Bath and Wells, certifying on the testimony of seventy-two of his clergy, 'that the late suppression of the revels was very unacceptable, and that the restitution of them would be very grateful to the gentry, *the clergy*, and the common people.' The justices of peace were of a contrary mind and signed a petition to the king declaring, 'that these revels had not only introduced a great profanation of the Lord's day, but riotous tippling, contempt of authority, quarrels, murders,' &c. Thus we are presented with the extraordinary spectacle of *the laity* petitioning for the religious observance of the Lord's day, and *the Bishop and his clergy* pleading for the profanation of it! The prayer of Laud and his party, however, prevailed; and the order was revoked. Further to obliterate from the minds of the people these puritanical notions of the sabbath, Laud instigated the king to republish his father's 'Declaration of the Sports to be used on Sundays after divine service.' This was accordingly done, Oct. 18, 1633. After citing the words of King James's declaration, authorizing these sports, Charles proceeds to say, 'Out of a pious care for the service of God, and for suppressing those humors that oppose truth, and for the ease, comfort and recreation of his majesty's well deserving people, he doth ratify his blessed father's declaration.' He also gave command that this decree should be published in all the parish churches."

"These measures revived the controversy respecting the morality of the sabbath; and, at the same time, involved the adherents to the doctrine in renewed trials and persecutions. Bradbourne, of Suffolk, had published five years before, 'A Defence of the most ancient and sacred ordinance of God, the Sabbath day.' * * Both ecclesiastical and civil authority was employed to enforce the public desecration of the day by morris-dances, May-games, church and clerk-ales, and all similar kinds of revelling."

"Against all opposition, the scriptural doctrine of the sabbath continued more and more to prevail. The fury of prelatical zeal against it gradually abated; opposition ceased; and, finally, even the Church of England, and the whole nation, received the sabbath of the Puritans as an institution of the Lord's appointment. It is questionable, perhaps, whether the Church of England has ever acknowledged, heartily and universally, the divine authority of the holy sabbath. Some high in honor in that Church, like Dr. Paley, have firmly denied it. And not a few, we apprehend, have indefinite, indistinct notions of the scriptural authority which sets it apart, distinct from all other days, as holy time."

Such is a full specimen of this unhappy compound of spite and vain-glory. What will not be borne by the people of this enlightened age and nation when the learned professors of Andover and Auburn will thus persist to propagate hereditary calumnies in the place of history, and to propound in the name of CHRIST, doctrine which proves them to be (*quo ad hoc*) more Jews than Christians? We are sorry to say it, but really we know of few things more calculated to bring the Lord's day into disrepute than this essay of the Auburn Professor bearing the *imprimatur* of Andover. For if it be true that this institution was but blindly kept in the Primitive Church by men who could give no good reasons for their conduct; that it was unknown through the tract of ages to Catholic and Reformed; that it is still unknown to nineteen-twentieths of the Universal Church, and would have remained so forever, had not one Bound or Bond, in the middle of the 17th century, by the help of an ignorant and recanting schoolmaster, first brought it to the notice of a turbulent and fanatical faction, and through them procured its reception in this enlightened nation; if such, we say, be really the history of the holy keeping of the Lord's day, who can any longer respect it? This, we greatly fear, will be the tendency of such articles as Mr. Coleman's. They will lead men to despise the observance of the Lord's day as a Puritanical delusion, invested with only a dreamy sanctity and destitute of all solid claim to reverence.

The argument of Mr. Brownson supposes the infallibility of the Church, and the fact of the communion of the head with the members: wherefore separation from the head implies separation from the Church Universal. The *personal* infallibility of the Pope is not involved in the reasoning. The *Churchman* with apparent seriousness denies that the Church of England ever separated from the Universal Church, the acts of Henry, Edward and Elizabeth notwithstanding!—*Catholic Herald.*

The Catholic Herald falls into the identical fallacy which we have attributed to Mr. Brownson, by using the word *head* in one sense in his premiss, and another sense in his conclusion. He supposes "the infallibility of the Church, and the fact of the communion of the head with the members." Here the word *head* is taken in the metaphorical sense, and the supposition has respect to the Church as it may exist, and as it did exist in the primitive age; when the Pope, keeping within the rules of the Universal Church, was in communion with the whole, and the whole in communion with the Pope. "Wherefore separation from the head implies separation from the Church Universal." Here the word *head* is taken in the natural sense, and the Pope is made to be the fountain of life to the Church; for to say that there can be no separation from the head without separation from the body is to suppose, not merely the fact of communion with the Head, but the necessity of such communion as the condition of the Church's existence.

Take the word *head* in the corporate or metaphorical sense, in which it is used in the supposition, and the just inference would be; "wherefore separation from the head, *while and in so far as he conforms to the laws of the Universal Church*, is separation from the Universal Church." The correctness of this inference we should not dispute.

"A corporation surely may have a head constituted by the Sovereign power which gave the charter, and we read something of the kind in Matthew xvi."

Why not tell us that the moon may shine by the light of the sun, or that Mesopotamia is a province of Asia Minor? If the Herald would speak to the point, he should say that the Sovereign power which gave the charter has constituted in the Church a head, *which stands to it in the same relation as the head of a man stands to his body.* This is the headship which we have denied, and which the Roman system supposes; a headship which transfers the supremacy of power from the Church in which it is lodged by the very words of its divine charter (Matt. xxviii. 19, 20.) to the Pope. But this is the way of Roman controvertialists who prove the primitive and Catholic doctrine, e. g., a primacy of order, and make it a cover for the Roman corruption, e. g., the full blown Papal supremacy.

It is to no purpose to say that "the *personal* infallibility of the Pope is not involved in the reasoning;" since nobody pretends that it is involved. The point involved is the infallibility of the Pope in a sense which is true of no other successor of the apostles. Our Lord has promised that the *Universal Church* shall never *fail from the faith*; and our reasoning rests on this foundation. Our Lord, however, has not promised that there shall be no interruption of *outward communion* among the bishops of the Church, or that the Pope and his adherents shall never fail to prescribe only those terms of outward communion which are authorized by the Universal Church; which, however, is assumed in the reasoning that we have combatted.

As to the Reformation, the mention of the act by which the Church of England, during the reign either of Henry, Edward, or Elizabeth, separated from the Universal Church would be more satisfactory than a note of admiration.

The following remarks from a sound Church paper published in Edinburgh will hold good on this, as well as on the other side of the Atlantic. As an illustration we may quote a passage from "A Layman," just received, who, we hope, will appreciate the motives which restrain from publishing his entire communication. "I have frequently asked these knowing gentry who talk so freely on the nature of the sacraments, if they would please to define what a sacrament is; but I have never found one of them, no not one, strange as it may appear, who could give me the required definition."

Experience testifies more strongly every day, that the great obstacle to the reception of Catholic truth, and to a just appreciation of the value of the ordinances of our Church, is IGNORANCE. In some, this ignorance is voluntary; in others, wilful. Some only require an opportunity of ascertaining their duty, that they may perform it; others turn their backs upon every effort made to supply their want of knowledge, and refuse to act rightly even when the line of duty is pointed out to them. Unhappily, this latter class are very numerous; but we hesitate not to attribute their numbers to the effect of the various prejudices in which their minds are imbued, rather than to any other cause.

These prejudices have, however, begun to disappear, and a new and more wholesome trace of thought and of feeling towards the Church is gradually assuming their place. We need not allude particularly to any of the signs by which this change is manifested; it is sufficient to say that it is a fact which is now beginning to be generally acknowledged, and our efforts shall continue to be directed to sustain and encourage it, in such a way as to increase a veneration for the Church, her rituals and doctrines, on the part of her members, and, at the same time, to secure the attention of those who are without her pale.

Encyclical Letter.

Having animadverted on the French version of this document, it is but fair for us to publish the following correction:—

It will be perceived that we were correct in the opinion we ventured last week, as to the faithfulness of the translation of those passages that seemed most objectionable in the Pope's letter. One of them, and the one that is made the ground of the strongest objection by the sectarian press, reads in the false translation thus, "Moreover we confirm and renew *the decree*, &c., &c., *against* the publication, distribution, reading, and possession of books of the Holy Scriptures translated into the vulgar tongues." Whereas in the true version it stands as follows:—

"Moreover, we confirm and renew by Apostolical authority, the above mentioned *regulations* (not "decrees,") long since made *as to* (not "against") the publishing, distributing, reading, and retaining of books of Sacred Scripture translated into the vulgar tongues."

These changes affect the meaning essentially, and are calculated to mislead rather than direct the faithful. Whether they originated in the malice of our enemies, or are to be attributed to an imperfect French translation, their effects are the same, and can no longer serve the purpose of any one who professes to have a regard for truth.—*Pittsburgh Cath.*

For the Churchman.

The Floating Church of Our Saviour for Seamen.

The Rev. Dr. Scoresby, Vicar of Bedford, and late Captain Scoresby, whose voyages into the Polar Regions have excited much interest among mariners, and since his ordination, five years chaplain of the Mariner's Church, St. George's Dock, Liverpool, preached last Sunday morning at the Floating Church of our Saviour for Seamen, in this city. His discourse was one of deep interest, and rivetted the attention of nearly three hundred seamen present, for an hour. It was founded upon a passage in Proverbs—"*As he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast.*" Most impressive were his appeals to the hearts and consciences of over five hundred persons present, when illustrating the condition of the contented and careless sinner. He was, he said, as unconcerned and unconscious of his peril, as he that should make his bed on the yielding bosom of the deep, or as he who securely consigns himself to rest on the top of a mast.

Dr. Scoresby's fine elocution, graceful manner, and lucid and striking way of treating his subject, leaving no one present opportunity to escape from its application, together with the impressive tones of his voice, held the attention apparently without fatigue, although seamen usually prefer short sermons.

In the work on the Polar Regions, published by the Harpers, some of the most graphic descriptions from the pen of Dr. Scoresby in his Northern voyages are to be found. He is a man of science, an accomplished gentleman, and an eloquent preacher. Having nearly finished a tour of 5000 miles in the United States and Canada, he is now on his return home by the Boston steamer of the 1st of September. He is to be in this city again a day or two longer, after a short visit which he is now making in the vicinity of one of the towns on the North River.

We understand he puts up at the Astor House, when here, and has engaged to preach at the Floating Church on Sunday afternoon next.

As Vicar of Bedford Dr. Scoresby's parish comprises a precinct, including in numbers, nearly half the population of the city of New York. It has been one of the hot beds of radicalism in England. The whole dissenting population have all been systematically organized against the Church, and it is with much gratification that we learn that since his charge of this interesting parish—by manifesting the spirit and principles of the Church, and judicious instruction and mild and Christian efforts—a very large number have been turned from their errors and retained within the fold, who, with other thousands of unimproved and misguided persons were widely straying from it. It is not impossible that Dr. Scoresby may be induced, before leaving our city, if time permits, to deliver a lecture to some of our scientific societies on the improvements and discoveries in the observations made on the Magnetic Needle—the result of his own experience while in the Northern Seas. It is said by those who have conversed with him, that it is a subject to which he has devoted much attention.

C.

MELANCHOLY EVENT.—The Rev. Palmer Dyer, of the Episcopal Church, a resident of Whitehall and late rector of that parish, was drowned in the Ausable river at the great chasm, on the afternoon of Thursday last. Mr. Dyer, accompanied by two or three young ladies, went from this village to see the chasm, which had been represented to him, as it truly is, a wonderful and sublime spectacle. Those who have visited the place will remember the flat rock at the foot of the stairs, and the narrow pass between that and the opposite bank, through which the whole volume of the river passes when at its ordinary stage. Across this a temporary bridge of poles, about 15 feet in length, had been thrown by some daring visitor. Upon this bridge Mr. Dyer unfortunately ventured and fell from it. The river bridled up into so narrow a space, rushed through under the bridge with great velocity, and in a moment the deceased was swept beyond the reach of human aid. He appeared to swim off with skill and strength, and great hopes were entertained that he would pass through the chasm safely—he was soon, however, below the projecting rocks and out of sight, and alas! he was seen no more till the body was brought up by the grappling hooks from a depth of 35 feet, about forty rods below where he fell from the bridge, in the narrowest and deepest part of this dreadful chasm. Mr. Dyer had passed over the bridge and returned again to the rock, and was a second time on the bridge, assisting one of the young ladies to cross over in order to gain another and better view of the chasm; they had nearly reached the opposite shore, when the deceased made a false step or became dizzy and lost his balance which he was unable to recover, and gradually letting go the lady's hand, he was precipitated into the boiling flood, a distance of some eight or ten feet. The body was recovered and interred in this place on Saturday afternoon, and was followed to the grave by a large number of deeply sorrowing friends and acquaintances.

These are the material facts as they have come to our knowledge, and we have seldom recorded so painful and heart-rending a dispensation of Divine Providence.—*Essex County N. Y. Republican.*

ST. LUKE'S CHURCH, (near Boston.)—On Monday, August 5, the Bishop of the Diocese of Massachusetts laid the corner-stone of St. Luke's Church, Chelsea. Besides the Bishop, there were present the Rev. Drs. Boyle and Eaton, and the Rev. Messrs. Butler, Chase, Greenleaf, Hoppin, Searle, Slafter, Stickney, Watson, Woart, and the rector of the parish. These, with the wardens and vestry of the Church, and others, moved in procession from the house of William Knapp, Esq. of Broadway, to the site of the Church, repeating the 122d Psalm. A form of prayer set forth for such occasions was used; in the course of which the corner-stone was laid, and an appropriate address made by the Bishop, which was followed by the singing of the 100th Psalm of David in metre. Some collects and a blessing closed the exercises.—*Witness and Adv.*

CONFIRMATION IN A PENITENTIARY.—The Bishop of the Diocese of Maryland, in his address before the late Convention, notes the following among his official acts during the past ecclesiastical year:

"On Tuesday in Easter week, April 9th, in the Chapel of the State Penitentiary, I administered confirmation to thirteen convicts who had previously been thoroughly prepared by the Rev. Dr. Wyatt, in a long course of personal instruction. All the prisoners, with a select company of persons of both sexes, from without, were present at the religious services on this occasion. Much solemnity prevailed, and I have every reason to believe that the best effects are to be anticipated from this rather unusual administration."

LAYING A CORNER STONE.—The corner-stone of a new Protestant Episcopal Church, in Bank street, East of Bond, was laid on Tuesday afternoon, in presence of a large number of ladies and gentlemen, who assembled to witness the interesting ceremonies. These were performed by the Rt. Rev. Bishop Whittingham, who was assisted by the Rev. Mr. Owen, of the Eastern Shore, Rev. Mr. Worthington, Rev. Mr. Kepler, Rev. Mr. Miller, Rev. Mr. Graham, Rev. Mr. Kyle and Rev. Mr. Leakin, under which latter named gentleman the charge of the Church, when finished, is to be. Copies of the Bible and Testament, a transcript of the proceedings of the Church Convention, &c., were deposited.—*Baltimore American.*

At the recent commencement of Union College, the honorary degree of D. D. was conferred on the Rev. Wm. H. Campbell, of Albany, the Rev. Ansel D. Eddy, of New Jersey, the Rev. John Kennedy, of Philadelphia, the Rev. Prof. Eaton, of Hamilton Theological Institution, the Rev. Duncan Macfarlane, of Reufen, Scotland, and the Rev. John Wayland, of St. John's Church, Canandaigua.—*Gospel Messenger.*

BISHOP DE LANCEY'S CONFIRMATIONS.—St. Paul's, Waterloo, 2; Christ Church, Oswego, 14; St. Luke's, Granby, 5; Zion, Fulton, 5; St. Mark's, Jamesville, 1; Calvary, Homer, 16; Zion, McLean, 6; St. John's, Speedsville, 4; St. Paul's, Owego, 2; Christ Church, Binghamton, 15; St. Mark's, Candor, 4; ——, Factoryville, 6; Trinity, Elmira, 26; Christ Church, Corning, 8; St. John's, Catherine, 3; St. John's, Ithaca, 8.—Total, 125.—*Ibid.*

THE MIDDLE DUTCH CHURCH, so long and so well known as a Christian Church, is no longer so. The ceremonies for relinquishing all religious performances, took place last evening. Dr. Knox preached the sermon, and Dr. De Witt gave the benediction, in English and Dutch, in the same words that it was given in when the church was opened, in 1729, the period when it was built. The Dutch Reformed persuasion have worshipped here for one hundred and fifteen years. The preacher remarked that there were now but two families worshipping there who belonged to the old stock, that lived below Beekman street; all others had removed up town. It is now to be appropriated and used as a Post Office.—*Express.*

THE DARK DAY.—The 19th of May, 1780, was distinguished by the phenomenon of a remarkable darkness all over the Northern States, and is called the "dark day." At that time the legislature of Connecticut was in session at Hartford. A very general opinion prevailed that the day of judgment was at hand. A proposal to adjourn was under consideration. When the opinion of Colonel Davenport was asked, he answered, "I am against an adjournment. The day of judgment is either approaching, or is not. If it is not, there is no cause for an adjournment; if it is, I wish to be found doing my duty. I wish, therefore, that candles may be brought.

ALARM AMONG THE BRAHMINS.—The Brahmins at Bombay have called a meeting of their castes to consider and concert measures to prevent Christianity from spreading among the children of their caste, and alienating them from the religion of their fathers. The meeting was held in one of the principal temples, and the following resolutions were passed and published in the Bombay Oriental Christian Spectator:—

Whereas, Christian missionaries, otherwise called Padris, having come into this country to make known their religion, distribute Christian books, and preach in various ways, to induce the people to embrace their religion, and for this purpose have also established numerous schools; and whereas the children of Hindus attend these schools for instruction, and being ignorant of their own religion, and hearing the missionaries constantly abusing the Hindu religion and praising Christianity, some of them have lost their reason, and forsaking their own good religion, founded on the Veda, have become Christians; and whereas should the same course continue to be pursued, others will be converted hereafter, and thus the Hindu religion suffer injury; therefore, for the preservation of our own religion, it becomes necessary to make the following rules:

1. No Brahmin shall ever attend the school of the Christian missionaries to learn their religion, or to hear their instruction, nor shall they allow their children, or any under them, to attend their school; and if any Hindus revile their own religion or preach the Christian religion, means must be taken to prevent their doing so.

2. All Brahmins must follow the above rule; and whoever does not follow it, must be regarded as out of caste.

EGYPT.—The last accounts received from Syria announced that 200 inhabitants of Hasbeya, a village situate at the foot of Mount Lebanon, had abjured the Greek orthodox religion to embrace Protestantism.

Married.

On Tuesday morning, 13th instant, at All Saints' Church in this city, by Rev. B. I. Haight, rector, Rev. RUSSELL TREVETT, Professor in the College of St. James, Maryland, to MARY, daughter of Joseph Benedict, Esq., of New York.

Calendar.

August.

18. Eleventh Sunday after Trinity.
24. St. Bartholomew the Apostle.
25. Twelfth Sunday after Trinity.

September.

1. Thirteenth Sunday after Trinity.
8. Fourteenth Sunday after Trinity.
15. Fifteenth Sunday after Trinity.
18. Ember Day.
20. } Ember Days.
21. St. Matthew the Apostle. } Ember Days.
22. Sixteenth Sunday after Trinity.
29. Seventeenth Sunday after Trinity. St. Michael and All Angels.

Diocesan Record.

Bishop Onderdonk's Appointments for Visitation.

Eleventh Sunday after Trinity, August 18, Hampton, *Washington County*, Ordination A. M., Confirmation P. M. Tuesday and Wednesday, 20 and 21, *Essex County* Mission.

Twelfth Sunday after Trinity, August 25, A. M. Redhook, *Duchess County*, Ordination; 4 P. M. Clermont, *Columbia County*, Confirmation. Tuesday 27, Pleasant Valley, *Duchess County*. 28, Lithgow, Ordination A. M.; Confirmation P. M. Friday 30, Patterson, *Putnam County*.

Thirteenth Sunday after Trinity, September 1, A. M., Eastchester, *Westchester County*; 4 P. M., Westchester. Thursday 5, Rossville, *Richmond County*, Consecration A. M., Confirmation P. M.

Fifteenth Sunday after Trinity, September 15, St. Michael's Church, *New York*. Thursday 19. By request of the Bishop of Connecticut, an ordination at Glenville *in that Diocese*.

Where ordinations or institutions are to take place the candidates are expected to see that at least two presbyters are in attendance.

The neighboring clergy are expected to make arrangements for officiating occasionally, prior to the Bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.

Any other services, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure during the same period.

Notices.

☞ Notice is given to strangers and to congregations whose Churches may be temporarily closed for cleaning or repairing, that the Free Church of the Holy Evangelists, Vandewater street, will continue open every Sunday. Service commences at 10½ in the morning; 3½ in the afternoon; 7½ in the evening. Aug. 17.

NEW EPISCOPAL FREE CHURCH.—The large room, corner of Canal and Hudson streets, is now open on Sundays as a free Church, Rev. E. A. NICHOLS, minister. Divine service at 10½ A. M. and 7½ P. M.

DIOCESE OF WESTERN NEW YORK.—*Annual Convention.*—Notice is hereby given that the Annual Convention of the Diocese of Western New York will be held on Wednesday, the 21st of August, in Trinity Church, in the village of Geneva, at 10 o'clock, A. M.

By order of the Bishop.
P. ALEXIS PROAL, Sec'y.
Utica, August 10th, 1844.

LADIES FAIR AT TARRYTOWN.—The Ladies of the Parish of Christ Church, Tarrytown, intend holding a Fair (in that village) for the sale of useful and fancy articles, on Thursday, 22d instant, commencing at 10 o'clock, A. M., and continuing through the day and evening. The proceeds of the Fair are to be appropriated towards the liquidation of the debt of the Church.

☞ The steamboat Columbus leaves the foot of Chambers street at 9 A. M. and 4½ P. M., and returning leaves Tarrytown at 6½ A. M. and 1½ P. M.

P. S. Should the weather prove unfavorable, the Fair will be postponed until the next pleasant day.
Aug. 17.

LADIES FAIR AT STAMFORD, CONN.—The Ladies of St. John's Parish, Stamford, purpose holding a FAIR for the sale of useful and ornamental articles in the Town House of the village, on SATURDAY, the 24th of August inst., commencing at 3 o'clock, P. M., and continuing throughout the evening. The avails of the Fair will be appropriated towards the liquidation of the Ladies' Fragment Society's subscription to the new church edifice. A considerable amount is yet due, and New York Churchmen are respectfully invited to attend. The steamboat Croton leaves the foot of Catharine street, at 2 o'clock, P. M., arriving at Stamford, at 5 o'clock. Returning, reaches the city at 11 o'clock, A. M., thus affording visitors the benefit of an agreeable trip, and an opportunity of attending the Fair.
Stamford, August 7, 1844.

ST. SIMON'S CHURCH.—*German Protestant Episcopal Congregation.*—Divine service in the German language will be held in the Chapel in Houston street, between Ridge and Pitt streets, on Sunday morning, at half past 10 o'clock; and in the evening, at 7 o'clock.

Friends of the Church who understand the German language are most respectfully invited to attend, and solicit the attendance of their German friends.

Sunday school at 9 o'clock, A. M., and half past 1 o'clock, P. M. August, 1844.

SEAMEN'S CHURCH.—Divine Service, according to the rites of the Protestant Episcopal Church, will be held every Sunday morning and afternoon, in the Floating Church of our Saviour, at Pike slip, corner of Pike and South streets, where the Bethel Flag is displayed.

The Seamen of the Port of New York are invited to attend. Morning service, 10½ A. M. Afternoon service, 3 P. M. B. C. C. PARKER,
August, 1844. 296 East Broadway.

SECOND FRENCH CONGREGATION.—Divine worship in French, every Lord's Day, at 10½ A. M., and 7 P. M., in the Chapel situated at the corner of Nassau street and Park Row. Sunday school at 9 A. M., and singing school for children at 3 P. M.

Our American friends are respectfully requested to make this known to their French acquaintances.
Aug. 1844. C. H. WILLIAMSON, 72 Murray st.

Acknowledgments.

DOMESTIC MISSIONS.—The Treasurer of the Committee for Domestic Missions since his report of the 31st ult., has received the following contributions:

From Trinity ch, Oxford, Pa, per Edmund Wilcox, Esq, $8 48; a friend to Episcopal Missions, $5; through N R Middleton, Esq, R A in Charleston, S C, from the Charleston Monthly Missionary Lecture, $18 50; a member of St Philip's, for Boardman and Canfield, Ohio, $5; All Saints' parish, Waccamaw, $50; St Philip's ch, Charleston, $117; St James's ch, James's Island, $5; St John's, John's Island, $8 87—total, $204 37; from Christ ch, Norwich, Conn, $48; R P Williams, St Louis, Mo, half, $2 50. Total, $268 35.

The Treasurer begs leave to state that the amount he has in hand is about *the thirtieth* part of what will be required on the 1st of October. Unless immediate contributions are made and forwarded, serious inconvenience, and perhaps distress will result to the Missionaries.

THOMAS N. STANFORD, Treasurer,
Aug. 14, 1844. 139 Broadway, New York.

CITY MISSION.—The Treasurer of the N Y P E City Mission Society acknowledges the receipt of the following sums, since May 17th:—

From E Y, $1; E W L, $10—$11; a parishioner of the Church of the Ascension, $1; Wm Hinton, treasurer, $50; A J Anderson, $25; St Peter's ch $17 43; B E Purdy, $10; Christ ch, Brooklyn, $20; P A Schermerhorn, $100; D O, $20; J Grosvenor, $20; A Norrie, $50; R B Minturn, $50; David Hadden, $20; Samuel Ward, $20; W F O, $5. Total amount, $419 43.

LEWIS PHILLIPS, Treasurer,
Aug. 14, 1844. No. 54 Wall street.

JUBILEE COLLEGE.—The subscriber in behalf of Bishop Chase thankfully acknowledges the following contributions in aid of the above Institution:

Rev Dr Anthon, from a parishioner of St Mark's ch, $100; do do, $3; do, tithes of a clerk in the July offerings, $7; Rev S Cooke, from parish at Geneva, $22; Rev S Elliott of Prince William parish, S C, by E Barnwell, jr, $100. Total amount, $232.

JAMES F. DE PEYSTER, Treasurer,
New York, Aug. 14, 1844. 51 South-st.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.—The Treasurer acknowledges the receipt of the following sums, viz:—

From St James's ch, Rev Foster Thayer, $2; St John's chapel, Rev Wm Berrian, rector, $43 67—$1 since received—$44 67; Rev Milton Ward, by hands of Rev James C Richmond, $5; R, by hands of Mr T N Stanford, $2; Wm Barnes, Sen, an annual subscriber, $2. Total amount, $55 67.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street.
New York, August 14, 1844.

PROTESTANT EPISCOPAL TRACT SOCIETY.—The treasurer thankfully acknowledges the receipt of the following sums:—

From St Paul's chapel, Rev Wm Berrian, rector, $60 75; Wm Barnes, Sen, a subscriber, $1. Total amount, $61 75.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street
New York, August 14, 1844.

THE CHURCHMAN.—A few sets of the Churchman from its commencement, bound and in good order, may be had at this office. J. A. SPARKS,
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TO TEACHERS.

A TEACHER well qualified to take the charge of a Classical and English School, may hear of an opportunity of well establishing himself in a good location in the city, by addressing "L. S." post paid, at this office. None but a Churchman of good character, and who can furnish adequate testimonials of his fitness for such a station need apply. Aug. 10—3t

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From the Churchman's Family Gazette.

On Matters Popularly Denominated Puseyism.

When Sempronian, the Novatian heretic, demanded of Pacian, who was Bishop of Barcelona, A. D. 370, the reason why Christians called themselves Catholics, he answered, that it was to discern them from heretics, who went by the name of Christians. "CHRISTIAN is my name," says he, "and CATHOLIC my surname; the one is my title,—the other, my mark of distinction." Again, when Pionius the Martyr was asked by Polemo the Judge, "Of what Church he was?" he answered, "I am of the Catholic Church, for Christ has no other." Bingham, in his valuable work on the Antiquities of the Christian Church, B. I., ch. I., § 7, says:—

"Heretics commonly confined religion either to a particular region, or some select party of men, and therefore had no pretence to style themselves Catholics; but the Church of Christ had a just title to this name, being called Catholic, (as Optatus observes, Lib. II., p. 46,) because it was universally diffused over all the world. And in this sense the name is as ancient almost as the Church itself. For we meet with it in the Passion of Polycarp in Eusebius (Lib. IV., c. xv,)—in Clemens Alexandrinus (Clem. Alex. Strom. Lib. VII., p. 765,)—and Ignatius (Epist. ad Smyrn. n. VIII.) And so great a regard had they for this name, that they would own none to be Christians who did not profess themselves to be of the Catholic Church."

But somehow or other it has lately come to pass, that any one who presumes to call himself a Catholic is supposed to savor of Puseyism, and to be anxious for reconciliation with the Communion of Rome. It is alleged, moreover, that Protestant is our proper title or designation, in contrast with the term Catholic, in reference to our position as religionists. Now, if this be so, all that we can say is, the sooner we change our position the better. But let us inquire what the Prayer-Book says on this subject.

The first point to be observed, then, is, that the word Protestant does not occur once in the whole Book, either in the Preface or in the Prayers, or in the Rubrics, or in the Articles. On the contrary, when any adjective of designation is applied to the Church, therein professed, it is the word Catholic. Thus, in the Preface, the compilers, while stating the principles on which the Liturgy had been reformed, thus spoke of sundry alterations which had been proposed to them:—

"We have rejected all such as were either of dangerous consequence, (as secretly striking at some established doctrine or laudable practice of the Church of England, or, indeed, of the whole Catholic Church of Christ,) or else of no consequence at all, but utterly frivolous and vain."

In the prayer for all conditions of men, to be used at such times, when the Litany is not appointed to be said, the following words occur:—

"More especially we pray for the good estate of the Catholic Church; that it may be so guided and governed by Thy good Spirit, that all who profess and call themselves Christians may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life."

In the Creed, commonly called the Apostles' Creed, which occurs in the body of both Morning and Evening Prayer, as well as in the Baptismal Office, we profess our belief in "The Holy Catholic Church,—the Communion of Saints;" and again, in the Creed, commonly called the Nicene Creed, which occurs in the Eucharistic Office, we profess our belief in "One Catholic and Apostolic Church;" and again, in the Creed, commonly called the Creed of St. Athanasius, the following words form the commencement:—

"Whosoever will be saved; before all things, it is necessary that he hold the Catholic Faith; which Faith except every one do keep whole and undefiled, without doubt he shall perish everlastingly."

Seeing, then, that the designation Catholic is the designation always used, and that the word Protestant does not occur even once, it seems a strange perversion for members of the Church, not only to assume the latter appellation, but also to brand those who prefer the former as Puseyites.

But, then, we shall be told that any attempt to challenge for ourselves the title of Catholics (which is our rightful title) is calculated to produce a certain degree of consternation in the minds of those who have hitherto been in the custom of popularly describing themselves as Protestants, and to create a suspicion lest there should be any ulterior object in view of approximating to the corrupt doctrines and practices of the Roman Communion. Now, so far as the first of these two difficulties is concerned, we apprehend that the recognition of the Catholic Church of this country in her true character is to be considered of infinitely more importance than the private prejudices of some of her members; and in reference to the second, we would beg explicitly to remark, it is in consequence of the Church of this land abiding so much more closely *in the Apostles' doctrine and fellowship*, that the Roman Communion, that she is so peculiarly entitled to the designation of Catholic; and from this it follows, we believe farther, that the claim to Catholicity, which at present she so justly possesses, would be tarnished in proportion as she might propose to approximate to the errors and corruptions of the Church of Rome.

The great object which the Reformers had in view, who delivered the British Churches from the untoward usurpation of the Roman Pontiff, was to get rid of every thing which was not Catholic in the Roman system of religion. Reformers then they were,—Catholic Reformers; but Protestants they were not,—if that title is to be used in contrast with the term Catholic. Of course, the Church of the Living God must, in one sense, ever be a Protestant Church; that is to say, it is her duty ever to protest against heresies and schisms whenever they shall arise. Thus the Catholic Church acted in a Protestant capacity, when her Councils drew up Creeds calculated to meet the impious blasphemies of the Arians, Macedonians, Sabellians, &c., &c.; and she showed herself to be Catholic in thus protesting.

Again: the Catholic Church acted in a Protestant capacity when the sixth General Council, the Council of Constantinople, which sat A. D. 680, condemned the Monothelite heresy, and Honorius, Bishop of Rome, as one of its supporters, crying out, Anathema to the Heretic Honorius; and she showed herself to be Catholic in so acting. In like manner, the English Branch of the Catholic Church, at the period of the Reformation, condemned the doctrine of the Roman Supremacy, Transubstantiation, the Romish doctrine concerning Purgatory, Pardons, Worshipping, and Adoration, as well of Images as of Reliques, the Invocation of Saints, the Denial of the Cup to the Laity, &c.; and she showed herself to be Catholic, in thus declaring against these various errors and corruptions of the middle ages, which had, in the course of centuries, been appended to the pure faith and discipline of primitive times.

Under these circumstances, it must be obvious to every one that that part of our faith which is contained in the Catholic Creeds, and which therefore may be called our Catholic Faith, is far more important to us than the other portion of our belief, which merely negatives certain existing corruptions in the Church of another land. The former, *standing by itself;* that is to say, the Catholic Faith,—is that faith which overcometh the world, and through which we are to be brought to seek reconciliation with God, in his own appointed ways. The latter, *standing by itself*, can do us no good of any kind. Our *mere* denial of certain erroneous doctrines held by others,—in other words, the Protestant part of our faith,—cannot save the soul of any man. Therefore, while it is quite true that we protest against the errors of Romanism, (and may we ever do so with no uncertain sound of the trumpet,) our proper and distinctive title from Romanists in this country is, that we are Catholics, and they are Schismatics; for it is a matter of history, that in the thirteenth year of the reign of Queen Elizabeth, they came and set up their schismatical altar, in opposition to the altar of the Catholic Church of England; and in like manner they acted in Scotland in opposition to the altar of the Scottish Branch of the Catholic Church.

Again: the term "Protestant" has no specific meaning in the popular language of this country, and it may be claimed by any man, the only part of whose religion that remains consists in an abhorrence for Popery. Thus every one who differs from the Church of Rome, in any point, may popularly be called a Protestant: for instance, the Atheist, the Deist, the Socinian, the Quaker, the Swedenborgian, the new Jerusalemite. How, then, can Churchmen of any stamp be supposed to pride themselves upon a designation which includes this goodly group; seeing that we protest as much against one and all of these parties, and many others, whom we are averse to mention in the same category, as we protest against the Romanist? We protest against every error of the day, whatever shape or form it may assume,—whether it bears on its front the seal of the Roman Pontiff, or the imprimatur of some more modern Schismatic.

Let us cleave, then, to the term Catholic, as our rightful title; for it is as Catholics that we thus protest. Let us never heed the foolish and wicked cry about Puseyism. It will pass over our heads like a summer's cloud.

The First Offence.

In the cheerful dining-room of my bachelor friend Stevenson, a select party was assembled to celebrate his birth-day. A very animated discussion had been carried on for some time, as to whether the first deviation from integrity should be treated with severity or leniency. Various were the opinions, and numerous the arguments brought forward to support them. The majority appeared to lean to the side of "crush all offences in the bud," when the warm-hearted old gentleman exclaimed, "Depend upon it more young people are lost to society from a first offence being treated with injudicious severity, than from the contrary extreme. Not that I would pass over even the slightest deviation from integrity, either in word or deed; that would certainly be mistaken kindness; but, on the other hand, neither would I punish with severity an offence committed, perhaps under the influence of temptation—temptation, too, that we ourselves may have thoughtlessly placed in the way, in such a manner as to render it irresistible.

"In the outset of my business career," said he, "I took into my employment a young man to fill the situation of under clerk; and according to a rule I had laid down, whenever a stranger entered my service, his duties were of a nature to involve as little responsibility as possible, until sufficient time had been given to form a correct estimate of his character. This young man of whom I shall call Smith, was of a respectable family. He had lost his father, and had a mother and sisters in some measure dependent upon him. After he had been a short time in my employment, it happened that my confidential clerk, whose duty it was to receive the money from the bank for the payment of wages, being prevented by an unforeseen circumstance from attending at the proper time, sent the sum required by Smith. My confidence was so great in my head clerk, who had been long known to me, that I was not in the habit of regularly counting the money when brought to me; but as on this occasion, it had passed through other hands, I thought it right to do so. Therefore calling Smith back as he was leaving my counting-house, I desired him to wait a few minutes, and proceeded to ascertain whether it was quite correct. Great was my surprise and concern on finding that there was a considerable deficiency.

"From whom," said I, "did you receive this money?"

He replied, "from Mr. ——," naming my confidential clerk.

"It is strange," said I, looking steadily at him. "But this money is incorrect, and it is the first time I have found it so." He changed countenance, and his eyes fell before mine, but he answered with tolerable composure, "that it was as he had received it."

"It is in vain," I replied, "to attempt to impose upon me, or to endeavor to cast suspicion on one, whose character for the strictest honesty and undeviating integrity is so well established. Now I am perfectly convinced that you have taken this money, and that it is at this moment in your possession; and I think the evidence against you would be thought sufficient to justify me in immediately dismissing you from my service. But you are a very young man; your conduct has, I believe, been hitherto perfectly correct, and I am willing to afford you an opportunity of redeeming the past. All knowledge of this matter rests between ourselves. Candidly confess, therefore, the error of which you have been guilty; restore what you have so dishonestly taken; endeavor, by your future good conduct, to deserve my confidence and respect, and this circumstance shall never transpire to injure you."

The poor fellow was deeply affected. In a voice almost inarticulate with emotion he acknowledged his guilt, and said that, having frequently seen me receive the money without counting it, on being entrusted with it himself, the idea had flashed across his mind that he might easily abstract some without incurring suspicion, or at all events, without there being sufficient evidence to justify it; that, being in distress, the temptation had proved stronger than his power of resistance, and he had yielded. "I cannot now," he continued, "prove how deeply your forbearance has touched me; time alone can show that it has not been misplaced." He left me to resume his duties.

"Days, weeks, and months passed away, during which I scrutinized his conduct with the greatest anxiety, whilst at the same time I carefully guarded against any appearance of suspicious watchfulness; and with delight I observed, that so far my experiment had succeeded. The greatest regularity and attention—the utmost devotion to my interests—marked his business habits; and this without display; for his quiet and humble deportment was from that time remarkable. At length finding his conduct invariably marked by the utmost openness and plain dealing, my confidence in him was so far restored, that, on a vacancy occurring in a situation of greater trust and increased emolument than the one he had hitherto filled, I placed him in it: and never had I the slightest reason to repent of the part I had acted towards him. Not only had I the pleasure of reflecting that I had in all probability, saved a fellow-creature from a continued course of vice, and consequent misery, and afforded him the opportunity of becoming a respectable member of society, but I had gained for myself an indefatigable servant—a faithful and constant friend. For years he served me with the greatest fidelity and devotion. His character for rigid, nay, even scrupulous honesty, was so well known, that 'as honest as Smith,' became a proverb among his acquaintances. One morning I missed him from his accustomed place, and upon inquiry, learnt that he was detained at home by indisposition. Several days elapsed, and still he was absent; and upon calling at his house to inquire after him, I found the family in great distress on his account. His complaint had proved typhus fever of a malignant kind. From almost the commencement of his attack, he had, as his wife (for he had been some time married) informed me, lain in a state of total unconsciousness, from which he had roused only to the ravings of delirium, and that the physician gave little hope of his recovery. For some days he continued in the same state; at length a message was brought me, saying that Mr. Smith wished to see me; the messenger adding, that Mrs. Smith hoped I would come as soon as possible, for she feared her husband was dying. I immediately obeyed the summons.

"On entering his chamber, I found the whole of his family assembled to take farewell of him they so tenderly loved. As soon as he perceived me, he motioned for me to approach near to him, and taking my hand in both of his, he turned towards me his dying countenance, full of gratitude and affection, and said, 'My dear master, my best earthly friend, I have sent for you that I may give you the thanks and blessing of a dying man for all your goodness to me. To your generosity and mercy I owe it, that I have lived useful and respected, that I die lamented and happy. To you I owe it, that I leave to my children a name unsullied by crime, that in after years, the blush of shame shall never tinge their cheeks at the memory of their father. O God!' he continued, 'Thou who hast said, "Blessed are the merciful," bless him. According to the measure he has meted to others, do thou mete unto him.' Then turning to his family he said, 'My beloved wife and children, I intrust you, without fear, to the care of that heavenly parent who has said, "Leave thy fatherless children to me, and I will preserve them alive, and let thy widows trust in me." And you, my dear master, will, I know, be to them as you have been to me—guide, protector, and friend.'

"That," continued the kind old man, looking round upon us with glistening eyes, "though mixed with sorrow, was one of the happiest moments of my life. As I stood by the bedside of the dying man, and looked around upon his children growing up virtuous, intelligent, and upright, respecting and honoring, as much as they loved their father, when I saw his wife, though overcome with grief for the loss of a tender and beloved husband, yet sorrowing not as one without hope, but even in that moment of agony, deriving comfort from the belief that she should meet him again in that world where

"Adieus and farewells are a sound unknown;"

when I listened to his fervent expressions of gratitude and saw him calmly awaiting the inevitable stroke, trusting in the mercy of God, and at peace with his fellow-men; and when I thought what the reverse of all this might have been—crime, misery, a disgraceful and dishonored life, perhaps a shameful and violent death—had I yielded to the first impulse of indignation, I felt a happiness which no words can express. We are told that there is more joy amongst the angels of God over one sinner that repenteth, than over ninety and nine just persons that need no repentance. With such joy as we may imagine theirs, did I rejoice over poor Smith, as I closed his eyes, and heard the attendant minister in fervent tones exclaim,—'Blessed are the dead that die in the Lord; yea, saith the spirit, for they rest from their labors, and their works do follow them.' My friends, I am an old man. During a long and eventful career in business, I have had intercourse with almost every variety of temper and disposition, and with many degrees of talent, but I have never found reason to swerve from the principle with which I set out in life, 'to temper justice with mercy.'"

Such was the story of my friend. And I believe not one in that company but returned home more disposed to judge leniently of the failings of his fellow-creatures, and as far as lay in his power, to extend to all who might fall into temptation that mercy which under similar circumstances, he would wish shown to himself, feeling "that it is more blessed to save than to destroy."*—*Chamber's Edinburgh Journal.*

* It may not be superfluous to remark, that this little paper describes events of actual occurrence.

From the London Church Intelligencer.

Death of Rev. John Caspar Kohlhoff.

The Rev. Vincent Shortland, B.D., Secretary to the Madras Diocesan Committee, inclosed a letter from the Rev. F. H. W. Schmitz, Missionary of the Society for the Propagation of the Gospel at Tanjore. The following are extracts:—

"In a letter of the 30th ult., I informed you of the death of the Society's oldest Missionary, the Rev. John Caspar Kohlhoff, which solemn event took place on the evening of the 27th of March. Mr. Kohlhoff had attained the age of eighty-one years, ten months and four days, and was in the fifty-eighth year of his ministry. I need not mention any particulars, as the deceased was well known, from the days of the Rev. Christian Frederick Schwartz, whose pupil he was since his eighth year, and afterwards he became his assistant as Catechist for some years, and later his fellow-laborer, after having received Lutheran ordination at Tranquebar fifty-eight years ago. This venerable man, who has been spared for so unusually long a period (for an European in India,) well deserved the appellation of the Octogenarian patriarch of India, as our esteemed diocesan was pleased to call him. Our excellent Metropolitan called him one of the pillars of the Indian Church. His fame was indeed throughout all the churches. For some years he was the only Missionary clergyman in the south of India. All the present Mission Stations, including Tinnevelly, were at one time committed to his charge. He has preached Christ crucified, as well in the Lord's vineyard as in the desert. Thousands who never heard the name of Christ were through his instrumentality, brought out of darkness into His marvellous light. God has indeed wonderfully protected him for the benefit of His Church; for at one time, when Trichinopoly was to be beseiged by Tippoo Sultan, he happened to be living in the fort of Trichinopoly. He was always travelling about from village to village, excepting the latter few years; and his name among the poor villagers is held in great veneration. The latter twenty years his labors were confined to Tanjore and its neighborhood; and although he sometimes was rather weak, particularly during the hot season, still he continued to do his Master's work.

"On Ash Wednesday he expressed a wish to preach once more to the natives. In his then weak state I was afraid he would not be equal to the task; and I wanted to persuade him to postpone it for the time; but he was so anxious to preach, and he said that the Lord would give him strength to go through it. He preached from the words, 'Come unto me all ye that travail, and are heavy laden,' &c. On his return from church he came to my house, but did not stay long, as he complained that he felt very much fatigued. He went home, retired into his room, and almost from that day he did not come out again. He grew daily weaker and weaker, lost all appetite, and his complaint terminated in dropsy. We had all hopes of his recovery; but about a week previous to his demise, his illness took such a decided turn for the worse, that his medical attendant gave up all hopes. He submitted to all his sufferings with the greatest patience, spoke constantly of the glory of a future world, 'the Christian's only home,' expressed his joy at the prospect of seeing Mr. Schwartz and other fellow laborers again; and his mind was constantly directed to Him whose he was, and whom he served. On the afternoon of the 27th he was very ill indeed, and his son and myself put him on his cot. In the evening, about seven o'clock, he began to pray most fervently, but in short sentences, as, 'Lord receive me,' 'Lord relieve me,' 'lift me up, I am ready,' 'receive me into thy kingdom.' About an hour after, he repeated nearly the whole of the Lord's Prayer, and at nine o'clock he expired. He retained his memory until the very last; for any question which was asked he answered most distinctly.

"Such is a brief account of this venerable missionary."—*Report of S. P. C. K. for July.*

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J. A. S. has published a second edition of
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Western New York.—Rt. Rev. W. H. De Lancey, Rev. B. Hale, D. D., Pres. of Geneva College, Rev. P. A. Proal, D. D., Rector of ——, Utica, and L. Bush, D. D.

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April 6, 1844.—yly

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The Churchman.

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